الإهداء

إلى مصر

مهد الحضارة والمدنية

A Study Dedicated To

EGYPT

The Cradle Of Civilization

FOREWORD

The preparation of this volume was facilitated by the University of Michigan Center for Near Eastern and North African Studies as part of its general program of research and training on the languages and cultures of the area.

We are indebted to the Ford Foundation and the United States Office of Education for grants to the Center that have made this work possible.

W.D. Schorger

Director

INTRODUCTION

It is very important to state here at the beginning that this is A PRELIMINARY EDITION. It is hoped that this Preliminary Edition will arouse the interest of our colleagues and students and will solicit their responses to assist us in preparing the Final Edition. We welcome all comments, suggestions and remarks on the content, topics, method, technique, presentation of material, arrangement, and typographical and other errors.

This study is designed for the Intermediate - Advanced student of Egyptian Arabic to serve as a course in the language, culture, customs and traditions of Egypt. The study presupposes knowledge of Egyptian Arabic on the Elementary level.

The main emphasis here is on acquainting the American student with the important roles proverbs and metaphoric expressions play in everyday speech in Egyptian Arabic. Proverbs, in general, are representatives of cultures, and Egyptians use proverbs and metaphoric expressions constantly.

A Glossary of all the words occurring in this Volume (Volume II) is NOT included in this Preliminary Edition. It is our plan to have such a Lexicon at the end of the Final Edition. This is very important since the lexicon and idiom of proverbs and metaphoric expressions is--in many cases--a highly specialized one - highly idiomatic and proverbial in many senses.

The Proverbs and the Metaphoric Expressions will very soon be recorded on tape and may be ordered from The University of Michigan Audio-Visual Education Center, Tape Duplication Service, 416 S. Fourth Street, Ann Arbor, Michigan 48109, (313) 764-5360.

A Comprehensive Study of Egyptian Arabic consists of four volumes of which the present study is Volume Two.

Volume One. Conversations, Cultural Texts and Sociolinguistic Notes aims at acquainting the student with the people of Egypt: how they live, act and react on happy and unhappy occasions, how they relate to each other in their daily lives, how they spend their leisure time, etc. through conversations and cultural notes. It also presents glimpses of the history of Egypt and its role in the evolution of human civilization. Volume One sheds some light on various aspects of Egyptian society: the Egyptian personality, craftsmen, folk literature, humor, etc. in 50 Cultural Texts.

Volume Three. A Reference Grammar of Egyptian Arabic (Grammatical and Linguistic Terms in Dictionary Form) includes all the grammatical explanations a student of Egyptian Arabic needs to understand material included in Volumes I, II and IV as well as fulfilling its function as a reference grammar.

Volume Four. Lexicon: Part I: Egyptian Arabic - English (34 Cultural Categories)

Part II: English - Egyptian Arabic (34 Cultural Categories)

includes basic high frequency words in such categories as Animals and Insects, Colors, Food and Kitchen Utensils, Greetings and Etiquette, etc.

It is hoped that the Preliminary Editions of Volumes III and IV will be published in the near future.

We would like to express our thanks to those who have helped us in the preparation of this Edition. We are indebted to the U.S. Office of Education of the Department of Health, Education and Welfare for the financial support which enabled us to complete this study; to the Center for Near Eastern and North African Studies at the University of Michigan and to its Director, Professor William D. Schorger, for all the help and support extended during the work on the study. Thanks are due to Professor Wallace M. Erwin for giving freely of his time, for his valuable suggestions and his great interest in the study. To Dr. Halim Bishay and Ms. Amy Van Voorhis who have helped in many ways we owe a special debt of gratitude. Their devotion, conscientiousness, constructive remarks and creativity throughout the work on the study are deeply appreciated.

To Mr. Joseph Greenman, we would like to express our sincere thanks for proofreading the entire manuscript. His constructive remarks are deeply appreciated.

Thanks are due also to Ms. Nancy Adams for an excellent job in typing the Arabic, English and phonetic sections of the study. Her dependability and dedication are deeply appreciated.

November 1978 Ernest T. Abdel-Massih

TABLE OF CONTENTS

PROVERBS AND METAPHORIC EXPRESSIONS
IN
EGYPTIAN ARABIC

PROVERBS AND METAPHORIC EXPRESSIONS IN EGYPTIAN ARABIC

Proverbs, in general, are representative of the ideas of the peoples among whom they originated and circulated. They usually appear in folk speech in all cultures, documenting and recording certain standards and values of those who use them.

In Egyptian Arabic, proverbs and metaphoric expressions touch upon all aspects of life and thought; indeed they encompass the whole of the human experience. Proverbs and metaphoric expressions are part and parcel of the everyday language of all Egyptians, from the highly educated to the illiterate, young and old, male and female. They are constantly cited to strengthen, clarify, or illustrate arguments because they provide a ready-made means of expression, commonly shared and agreed upon by speaker and listener.

In a group situation one proverb will often elicit a second, and a whole chain of proverbs are recited. For the foreign learner they are particularly useful because they condense an entire concept into a single sentence or phrase, add local flavor and color to one's speech, and help establish rapport with Egyptians. Some of the proverbs are so familiar that it is often only necessary to utter the first few words with the expectation that the interlocutor will supply the rest.

The present work includes 695 proverbs and 276 metaphoric expressions of high frequency and current usage. The proverbs are classified into thirty categories. In the majority of cases they are grouped according to their theme or intent, e.g., the category God and Religion illustrates

Egyptian perceptions of God's divine ways. At the same time we have found it useful to classify others by content, such as #26, Animals, Birds, and Insects.

In addition, the index lists all proverbs alphabetically, according to their first word. Thus, the user can look up a known proverb via the index or see what is available on a given subject in the body of the book.

In certain instances a number of proverbs are grouped together in a category not because they all refer to the same situation or express the same idea, but for ease of classification, e.g., many of those in category #26, Animals, Birds, and Insects, could have been grouped differently. For example,

٥٦٥ ــ حمارتك العرجة ، تغنيك عن ســؤال اللئيم .

565. ḥumaṛtak ilʕarga, tiɣniik ʕan suʔaal illaʔiim.
- Your lame donkey will spare you (the unpleasantness of) asking a mean person (for his assistance).
= Do with what you have rather than ask others for favors.

***   ***   ***

could have been included in category #14, Work. The only instance in which a proverb has been classified in two categories is

٨١ ــ إصرف ما فــي الجيب يأتيك ما فــي الغيب .

81. iṣṛif ma filgeeb yiʔtiik ma filɣeeb.
- Spend whatever is in your pocket, you will get what is in the unknown (i.e. what is fated as yours).
= Don't worry about financial matters, God always provides.

***   ***   ***

which is found in category #4, Destiny, Bounty, and Luck (#81) and in category #16, Money and Commerce (#371).

The proverbs within each category are arranged alphabetically, as are the metaphoric expressions. All entries appear in Arabic script and phonemic transcription. Next, a literal translation is provided, indicated by a dash - for the proverbs and a "plus" sign + for the metaphoric expressions. This is followed by an idiomatic translation, which may be a paraphrase, an equivalent English proverb or expression, or some other statement concerning usage or clarifying the intent. For the proverbs this idiomatic translation is preceded by an "equals" sign = and for the metaphors, by two "plus" signs ++ . Further information for clarification is provided, as deemed necessary, in parentheses ( ). Finally, each of the metaphoric expressions is used in one or more exemplary sentences which have been chosen to illustrate contextual usage.

To exemplify the use of these symbols the following are cited :

٣٠٦ – إعمل بخمسة و حاسب البطّال .

306. iʕmil bixamsa wḥaasib ilbaṭṭaal.
- Work for (even as little as) five (piasters) and ask an idle person to give you an account (of what he has earned).
= Working even for very little is better than sitting idle.

*** *** ***

٢٤٤ يوم الحكومة بسنة .

244. yoom ilḥukuuma bsana.
\+ A day of the government is as long as a year.
++ You could be caught in the web of government red tape forever !
+++ ana šayfak ʔalʔaan ʕašaan magalakš gawabaat min wizaṛt izziṛṛaaʕa. matiʔlaʔš, ma nta ʕaarif. yoom ilḥukuuma bsana.
I see that you are worried because you haven't

received letters from the Ministry of Agriculture. Don't worry ! You know how slow government procedures are.

*** *** ***

It is worth mentioning that proverbs are fossilized idioms, whereas the metaphoric expressions can be modified, e.g., from perfect to imperfect tense, from verb to participle or from singular to plural, etc.

An explanation of the transcription is found in both Volume III of the present series (the Reference Grammar) and in Ernest T. Abdel-Massih's _An Introduction to Egyptian Arabic_, (3rd printing - March 1978), Center for Near Eastern and North African Studies, University of Michigan, Ann Arbor, MI.

The system of Arabic orthography used in this series follows the major trends in writing the colloquial language among Egyptian authors, as gleaned from a computerized sample of approximately 95,000 lexical items.

In certain cases the warning phrase "(for recognition)" accompanies a metaphoric expression to call the students' attention to the fact that they should exercise caution in using the expressions so designated. The hope is to help the students avoid a _faux pas_ which might require a lengthy explanation. Students are advised to inquire further about these expressions from their teachers or a native speaker with whom they're familiar enough to discuss such matters, since actual usage may vary from group to group. The students will find out, for instance, that they may use some only with close friends, or that some are not used in mixed company, etc.

Following is a short introduction to each proverb category with illustrative examples :

1. God and Religion

Proverbs in this category reflect a profound trust in God the Merciful and Compassionate. From this confidence derives another kind of trust, trust in one's fellow-men and in destiny. In other words, it is believed that everything will turn out all right, despite the harshness of present circumstances. Trust in God, however, is no excuse for laziness; you are urged to do your best and leave the outcome to Him. Whether or not you are satisfied with that outcome, it is His Will that has been carried out.

Examples :

٧ – إللـي فيه الخير يقـدّمـه ربّنا .

7. illi fiih ilxeer yi?addimu ṛabbina.
   - What is best God will do.
   = Trust in God; He always does what is best.

*** *** ***

١٦ – الخيرة فـيما اختاره اللـه .

16. ilxiira fiima xtaaṛahu l̤l̤aah.
   - The best of all is in what God has chosen (for us).
   = This proverb is said when things take a course different from what has been desired.

*** *** ***

١٩ – إن صبرتم نلتم و أمـر اللـه نافـذ ، و إن ما
صبرتم كـفرتم و أمـر اللـه نافـذ .

19. in ṣabaṛtum niltum wi?amṛ al̤l̤aah naafiz,
   win ma ṣabaṛtum kafaṛtum wi?amṛ al̤l̤aah naafiz.
   - If you put up with hardships, you are admitted into God's grace while His will is carried out; but if you do not put up with

hardships, you blaspheme while God's will is carried out all the same.

= Perseverance in the face of calamities helps you through and helps you gain God's grace.

*** *** ***

٣١ – تبات نار تصبح رماد لها ربّ يدبّرها .

31. tibaat naaṛ tiṣbaħ ṛamaad, liha ṛabb ydabbaṛha.

- A fire left overnight, turns into ashes with the morning, (likewise) it (i.e. the seemingly unsolvable problem we are facing) has The Lord to take care of it.

= In the same way as He turns a raging fire into mere ashes, He is able to render the most difficult problem harmless. (This proverb is said at times of hardship.)

*** *** ***

2. Life and Death

Death, according to the proverbs, is an ever-present threat to mankind, even though the moment is to claim its victim is predestined and unalterable. This fact encourages the individual to face danger with equanimity.

Life, on the other hand, is a one-time gift and everyone does his best to hold onto it. All hardships, other than matters of Life and Death, are ephemeral.

Examples :

٣٩ – الأعمار بيد الله .

39. il?aʕmaaṛ biyad illaah.

- Life (and death) are in God's hand.

= No one dies before his time (so being a coward is meaningless).

*** *** ***

٤١ ـ العمر واحد و الربّ واحد .

41. ilʕumr̥ waaħid, wir̥rabb waaħid.
- Life is but once and God is one.
= Expressing fear of death shows lack of trust in God, since no one lives beyond one's allotted time.

*** *** ***

3. Good and Evil

Egyptian proverbs reflect the conviction that good inevitably triumphs over evil and wicked people will always be punished. However, this does not mean that you need exert no effort to secure your rights. You may even go so far as to employ the wicked man's methods in order to combat him successfully. Nevertheless, as the proverb claims, "There is always room for more goodness".

Examples :

٤٩ ـ الجاري في الشرّ ندمان .

49. ilgaari fiššar̥r̥ nadmaan.
- He who runs after evil will (live to) regret it.
= Evil-doers will be caught up in their evil deeds.

*** *** ***

٥٠ ـ إللي يزرع خير يلاقي خير .

50. illi yizraʕ xeer, yilaaʔi xeer.
- He who plants good will find good.
= As you sow, so shall you reap.

*** *** ***

4. Destiny, God's Bounty and Luck

We find that all has been planned by God and our fate or destiny is inescapable. Yet God in His mercy ensures that no burden is intolerable and that all, including the very weakest, are ultimately provided for.

Examples :

٧٣ – إللـي خلق الاشـداق ، مـتكـفّـل بالارزاق .

73. illi xala? lašdaa?, mitkaffil bilarzaa?.
- He who created mouths has undertaken to provide (for them).
= God will always provide at the time of need.

***　***　***

٧٧ – الأرزاق علـى الخلّاق .

77. il?arzaa? ʕala lxallaa?.
- All bounty comes from the Creator.
= Trust in God and He will provide.

***　***　***

٨٦ – ربّك ربّ العطا ، يدّي البرد علـى قـدّ الغطا .

86. ṛabbak ṛabb ilʕaṭa, yiddi lbard ʕala ?add ilɣaṭa.
- The Lord is the lord of bounty; He gives cold (weather) in proportion to one's cover.
= God tries people in accordance with their strength.

***　***　***

5. Kinship

These proverbs indicate a strong sense of family ties. Your goodness is measured according to your filial devotion.

Those who are useless to their families are of no value to anyone else. Family quarrels never last, for blood is thicker than water.

Examples :

٩٣ – بعد أمّي و أختي الكلّ جيراني .

93. baʕd ummi wuxti lkull graani.
- Aside from my mother and sister all are mere neighbors to me.
= One's mother and sister are the closest to one's heart.

*** *** ***

٩٦ – الضفر ما يطلعش من اللحم ، و الدمّ ما يبقاش ميّة .

96. iḍḍufṛ mayiṭlaʕš min illaḥm, widdamm mayibʔaaš mayya.
- A fingernail does not leave the flesh and blood does not turn into water.
= Blood is thicker than water.

*** *** ***

١٠٠ – العرق يمدّ لسابع جدّ .

100. ilʕirʔ ymidd lsaabiʕ gidd.
- The vein reaches back to the seventh ancestor.
= Birth tells.

*** *** ***

6. Neighbors

Neighbors may be even more important than your relatives, say the proverbs. They are the first to come to the rescue in time of need. Share their happiness and sadness, put up with their irritating habits and endure their ill-

treatment of you, never retaliating. If you find it impossible to tolerate them, you have to move away.

Examples:

١١٣ – جارك القريب ، ولا أخوك البعيد .

113. gaaṛak il?ariib, wala axuuk ilbiʕiid.
- Your nearby neighbor rather than your far-away brother.
= When assistance is needed in a hurry, it is your next-door neighbor who matters most.

*** *** ***

١١٦ – الجار جار ، وإن جار .

116. ilgaaṛ gaaṛ, win gaaṛ.
- A neighbor is a neighbor, even if he goes beyond the limits.
= Love your neighbor, no matter how he treats you.

*** *** ***

١٢٠ – إشتري الجار قبل الدار .

120. ištiṛi ilgaaṛ ?abl iddaaṛ.
- Buy the neighbor before (you buy) the house.
= When buying a house to live in, the neighborhood deserves as much consideration as the house itself.

*** *** ***

7. Friends and Enemies

Friends are a great asset and one finds pleasure in their company, which is greater than any hardship that they might be a cause of. A morsel shared with a friend

becomes as delicious as a banquet. The friends you choose indicate the type of person you are. You can select as many friends as you wish but you should avoid making even one enemy. If you do have an enemy you should disarm him with cordiality. Should all fail, the sure way to avoid making enemies is to live like a hermit.

Examples :

١٢٤ – بصلة المحبّ خروف .

124. baṣalit ilmuħibb xaṛuuf.
- A dear one's onion is (as delicious as) lamb.
= It is the company, rather than food, that determines how much one enjoys a meal.

*** *** ***

١٣٩ – إمشي دغري ، يحتار عدوّك فيك .

139. imši duɣri, yiħtaaṛ ʕaduwwak fiik.
- Walk the straight and narrow and your enemy will fail to catch you. (i.e. he will be baffled as how to hurt you !)
= Never misbehave if you do not want your enemies to get at you !

*** *** ***

١٤٤ – الطيور على أشكالها تقع .

144. iṭṭuyuuṛ ʕala aškaaliha taqaʕ.
- Birds alight on their own type.
= Birds of a feather flock together.

*** *** ***

8. Men and Women

There are two conflicting views of the value of marriage. One is that even an unhappy marriage is better than none, while the other is that the single state is more desirable than an ill-suited partnership. A woman needs the protection of a husband. A man must not marry for money, should respect his wife, and avoid polygamy. The mother-in-law, as ever, comes in for heavy criticism.

Examples :

١٦١ – بوس إيد حماتك ، ولا تبوس مراتك .

161. buus iid ɦamaatak, wala tbuus miṛaatak
- (It is more important that you) kiss the hand of your mother-in-law than to kiss your wife.
= If you want to live happily with your wife, stay on the right side of your mother-in-law.

*** *** ***

١٦٢ – ضلّ راجل ، ولا ضلّ حيط .

162. ḍiḷḷ ṛaagil, wala ḍiḷḷ ɦeeṭ.
- (Be in) the shade of a man rather than (in) the shade of a wall.
= To marry and be in the protection of a man any man, is preferrable to being on the shelf.

*** *** ***

١٧٠ – إللي يتجوّز اتنين ، يا قادر يا فاجر .

170. illi yitgawwiz itneen, ya ʔaadir ya faagir.
- He who marries two (wives) is either able (i.e. wealthy) or shameless.

= Marrying more than one wife raises problems.

*** *** ***

١٧٢ – إللي يقول لمراته يا عورة ، تلعب بيها الناس الكورة .

172. illi y?uul limṛaatu ya ʕooṛa, tilʕab biiha nnaas ilkooṛa.

- He who addresses his wife as "You, one-eyed !" will only be inviting people to kick her around like a football.
= People will show respect to members of your family only if you respect them.

*** *** ***

١٨٠ – قعاد الخزانة ، ولا جوازة الندامة .

180. ?uʕaad ilxazaana, wala gawazt innadaama.

- (Rather) sitting in a closet than a (miserable) regretful marriage.
= Being on the shelf is preferrable to a bad match.

*** *** ***

١٨٤ – يا واخد القرد على كتر ماله ، بكرة يروح المال ويفضل القرد على حاله .

184. ya waaxid il?ird ʕala kutṛ maalu, bukṛa yṛuuħ ilmaal wiyifḍal il?ird ʕala ħaalu.

- You who is taking (in marriage) a monkey (i.e. an ugly woman) because of her wealth, tomorrow the money will disappear while the monkey remains as (ugly as) ever.
= One will eventually regret marrying an ugly woman mainly because of her money.

*** *** ***

9. Birth and Origin

The theme of these proverbs is that you cannot escape your origins. "You cannot make a silk purse out of a sow's ear" or "Breeding always tells". If you are short of the right family connections, marry someone from a good family !

Examples :

١٩١ – العرق دسّـــاس .

191. ʔilʕirʔ dassaas.
- The vein buries itself deep.
= Like father, like son. (Children inherit qualities of their parents and their grand-parents.)

*** *** ***

١٩٩ – خد الأصيلة ، ولـو كـانت ع الحصيرة .

199. xud ilʔaṣiila, walaw kaanit ʕa·lħaṣiiṛa.
- Take (in marriage) a girl from a good family even if she (were) (so poor as to be) sitting on a mat.
= Marry a girl from a good home no matter how poor she may be.

*** *** ***

10. Personal Characteristics and Defects

Many proverbs revolve around health and physical problems such as blindness, deafness, and ringworm. The theme is the person's unawareness of his defect and, as a result, his comically inappropriate behavior. However, in many cases, the person could be worse off than he actually is. A one-eyed man will be able to see the silver lining, for example.

Examples :

٢٠٠ – أقرع و نزهي .

200. a?ṛaʕ winuzahi.
- Scabby-headed (having ringworm), but sociable.
= This proverb is said of someone who does not realize his shortcomings.

*** *** ***

٢٠٩ – الغريب أعمى ولو كان بصير .

209. ilɣariib aʕma walaw kaan baṣiiṛ.
- A stranger is blind even if he can see.
= Allowances should be made for a stranger should he err.

*** *** ***

11. Emotions and Mental Notions

Egyptian proverbs emphasize the fact that one's outlook is colored by his state of mind. A hungry man's dreams are haunted by loaves of bread; a faint-hearted man creates his own ghosts, etc. For this reason, proverbs focus on the idea that ignorance of one's own problems is indeed bliss.

Examples :

٢٢٢ – الجعان يحلم بسوق العيش .

222. ilgaʕaan yiɦlam bisuu? ilʕeeš.
- A hungry man dreams about the bread market.
= Pressing needs will control one's thoughts.

*** *** ***

٢٢٧ – من شاف حاله انشغل باله .

227. min šaaf ɦaalu nšaγal baalu.
- He who becomes aware of his own condition will grow very worried.
= Thank goodness we are not aware of the drawbacks of living. (Ignorance is bliss.)

*** *** ***

12. Education

There is an abundance of proverbs emphasizing the great value of education. "Knowledge is never a burden", even if some of the information appears useless at the time of acquisition. Moreover, moral training is a vital part of education. Corporal punishment is recommended where children do not prove amenable. Methods of education are mentioned e.g. repetition, practice, graded learning, teaching by example, etc.

Examples :

٢٣٠ – أدّب عيالك تنفعهم .

230. addib ʕiyaalak tinfaʕhum.
- Bring up your children well and you will serve them well.
= Good upbringing is the most valuable gift parents can bestow upon their children.

*** *** ***

٢٤٠. الأدب فضّلوه على العلم .

240. il?adab faḍḍaluuh ʕala lʕilm.
- Good manners are preferred to knowledge.
= Good manners, rather than knowledge, are important.

*** *** ***

٢٤٤ ـ التكـرار يعلّم الحمار .

244. ittikṛaaṛ yiʕallim ilħumaaṛ.
- Repetition teaches (even) a donkey.
= By repetition, a person eventually learns no matter how dumb he may be. Practice makes perfect.

*** *** ***

13. Wealth, Poverty, and Social Classes

Proverbs in this category express divergent views of wealth and poverty. The poor do not count and therefore should accept their limitations. Poverty is modesty and it is to be respected if debt is avoided. Contentment is a virtue. Wealth, on the other hand, is prestige and power. You are worth as much as you have in your pocket. Wealth is not everything, however. More precious is the soul's wealth. Riches bring conceit. Only God is truly wealthy.

Examples :

٢٦٤ ـ الفـقير ريحته وحشـة .

264. ilfaʔiir riħtu wiħša.
- The poor man has a foul odor.
= Poor people are usually avoided like the plague.

*** *** ***

٢٦٧ ـ إللي معاه قرش يسـوى قرش ، و إللي ما معاهش قرش ما يسواش قرش .

267. illi mʕaah ʔirš yiswa ʔirš, willi mamʕahš ʔirš mayiswaaš ʔirš.
- He who has one piaster is worth one piaster; and he who does not have a piaster is not worth one piaster.
= People are judged by how much money they have.

*** *** ***

٢٨٨ — غـنـى النفـس هو الغنـى الكـامل .

288. ɣina nnafs huwwa lɣina lkaamil.
- The wealth of the soul is the perfect wealth.
= He who is content in his poverty is wonderfully rich.

*** *** ***

14. Work

Proverbs in this category tell us that we must attend to our work, wake up early for an early start, cooperate with others, be quick in doing our tasks, and above all, seek God's help. One must work hard; the idea of idleness is totally rejected. We are also told that all jobs are difficult at the beginning.

Examples :

٢٩٢ — البركـة فـي البكـور .

292. ilbaṛaka filbukuuṛ.
- God's blessing is in (getting up) early.
= An hour in the morning is worth two in the evening.

*** *** ***

٢٩٤ — إللي وراه المشـي ، الجري أحسـن لـه .

294. illi waṛaah ilmašy, ilgary aħsanlu.
- He who has to walk, running is better for him.
= If you have to do a certain amount of work within a certain period, try to do more in less time for you never know what obstacles you may encounter.

*** *** ***

٢٩٦ – إللي عليك إعمله ، و الباقي على الله .

296. illi ʕaleek iʕmilu, wilbaaʔi ʕala llaah.
- Do what you have to do (i.e. do your best) and (leave) the rest to God.
= Do your best and depend on God. God helps him who helps himself.

*** *** ***

٢٩٨ – القفّة إللي لها ودنين ، يشيلوها إتنين .

298. ilʔuffa illi liiha widneen, yišiluuha tneen.
- The basket that has two ears (i.e. handles) should be carried by two persons.
= Many hands make light work.

*** *** ***

15. Professions

Proverbs in this category are grouped together in reference to the various trades and professions found in Egyptian society. In fact they refer to quite a number of topics and situations far beyond the scope of their literal translation. This may be seen in the idiomatic translations and their intent.

Examples :

٣١٨ – أبقى سقّا ، و ترشّ عليّ الميّه .

318. abʔa saʔʔa, witrušš ʕalayya lmayya !
- I am a water carrier and yet you sprinkle water at me ! (i.e. in order to upset me.)
= I am too hard a nut for you to crack.

*** *** ***

٣١٩ – أيـه تعمل المشطه فـي الوشّ العكـر .

319. eeh tiʕmil ilmašṭa filwišš ilʕikir.

- What can a beautician do for an ugly mug.
= You cannot make a silk purse out of a sow's ear.

*** *** ***

٣٢٥ – إللي يتحامـى فـي غزيّـة تحمـيه .

325. illi yitħaama fɣaziyya tiħmiih.

- He who seeks protection from a (female) dancer (not a highly-regarded profession) will be protected.
= We should assist those who seek our help.

*** *** ***

٣٤٣ – زيّ المراكـبيّة ، ما يفتكـروش ربّنا إلّا فـي وقـت الغرق .

343. zayy ilmarakbiyya, mayiftikruuš ṛabbina illa fi waʔt ilɣaraʔ.

- Like sailors, they only remember God if drowning is imminent.
= People remember those who can help them only in times of trouble. There are no atheists in foxholes.

*** *** ***

16. Money and Commerce

The proverbs contain practical advice concerning the use of money. You should watch how your money is used, you buy and sell only if the terms and the time are right, etc. As well as such practical advice about how to make the most of your money, there is the moral that money

should be earned, as it has a tendency to disappear in the hands of the person who had exerted no effort to acquire it. Money talks but you need luck in addition to hard work if you are going to get it.

Examples : ٣٥٣ – جبال الكحل تفنيها المراود ، وكتر المال تفنيه السنين .

353. gibaal ilkuħl tifniiha lmaṛaawid, wikutṛ ilmaal tifniih issiniin.
- Mountains of kohl are used up by eye applicators and an abundance of wealth is used up by the years.
= No one should be completely satisfied with whatever he has; time devours all things.

*** *** ***

٣٨٦ – عمر المال الحلال ما يضيع .

386. ʕumṛ ilmaal ilħalaal ma yḍiiʕ.
- The legitimately-earned money is never lost.
= Money unlawfully acquired vanishes, but well-earned money is never wasted.

*** *** ***

17. Dealing with Others

This section is concerned with how one should behave in relation to other people. The instructions are detailed and include warnings against condemning someone before hearing his excuse, against expecting gratitude, against leaving financial matters unsettled and against interfering in quarrels. Justice should prevail in our dealings with others.

Examples :

٣٩٩ ـ المشـروطـة محطوطـة .

399. ilmašṛuuṭa maħṭuuṭa.
- What is agreed upon (before-hand) is (as good as) found (at the end).
= It is better to state your conditions before-hand than to be sorry at the end of the job.

*** *** ***

٤٠٢ ـ الغايب حجّتـه معاه .

402. ilɣaayib ħiggitu mʕaah.
- The absent one has his excuse with him.
= You cannot condemn a person without first hearing his story.

*** *** ***

٤٠٣ ـ الغايب مالوش نايب .

403. ilɣaayib maluuš naayib.
- The absent has no share.
= We always tend to overlook those who are absent. Out of sight, out of mind.

*** *** ***

18. The Individual and the World

In this section the focus is on the individual vis-a-vis the world or the group. He may be an individual but he is also typical of the group in many ways. His sorrows are no different from those of others. He needs the group, for even paradise is lonely without them. However, the group can represent a threat to the individual, who will find himself exploited if he shows weakness. The behavior of the individual is responded to in kind by the

group. If he serves the group, it will serve him. If he loves only himself, there will be no love for him. Finally, if the individual wishes to be individualistic, he must be different from the group.

Examples :

٤٣٨ – جنّـة من غير ناس ، ما تنداس .

438. ganna min ɣeer naas, ma tindaas.
- A paradise without people is not worth setting foot in.
= Woe to him that is alone.

*** *** ***

٤٤٨ – من خدم الناس ، صارت الناس خدّامـه .

448. min xadam innaas ṣaarit innaas xuddaamu.
- He who serves others, others become his servants.
= If you want people to serve you, you must serve them first.

*** *** ***

٤٥٢ – خالف تعرف .

452. xaalif tuʕṛaf.
- Be different and you will become known.
= The easiest way to become noticed is to go against the trend.

*** *** ***

19. Ruler and Government

The main theme is that the ruler is a tyrant, to be obeyed unquestioningly. If he is a monkey, you should dance for him; if he is a bull, you cut grass to feed him.

The safest way to deal with him is to avoid close contact. The sultan is the one who doesn't know the sultan. How do tyrants become tyrants ? Through lack of opposition, says the proverb.

Examples :

٤٥٦ – إللي يخشّ بيت الإمارة ، يخيّط بقّه بدبارة .

456. illi yxušš beet il?imaaṛa, yxayyaṭ bu??u bidbaaṛa.
- He who enters the prince's house (should) sew his mouth with string.
= No amount of discretion is too much for those who serve the king.

*** *** ***

٤٥٨ – إن دخلت بلد بتعبد العجل ، حشّ وإرمي لـه .

458. in daxalt balad bitiʕbid ilʕigl, ħišš wirmiilu.
- If you enter a country that worships a calf, cut grass and throw it to him.
= When in Rome do as the Romans do.

*** *** ***

٤٥٩ – السلطان إللي ما يعرفش السلطان .

459. iṣṣulṭaan illi mayiʕṛafš iṣṣulṭaan.
- The sultan is the one who does not know the sultan.
= This proverb advises us to minimize contact with people in power.

*** *** ***

20. Homeland and Travel

Travel is valued for the education it affords. A wise man becomes wiser through learning from other people. The proverbs maintain that you inevitably lose your status when you leave your own environment. For this reason, you need to be polite in order to earn affection from your new acquaintances. Despite the marvels you may witness abroad, Egypt is the best place to be.

Examples :

٤٦٦ – حبّ الوطن من الإيمان .

466. ɦubb ilwaṭan min il?imaan.
- The love of one's homeland is akin to the love of God.
= Love of one's homeland is a form of religious belief.

*** *** ***

٤٧٠ – الغربة تعلّم .

470. ilɣuṛba tʕallim.
- Being away from home is education.
= Travel makes a wise man better.

*** *** ***

٤٧٢ – مصر أمّ الدنيا .

472. masṛ umm iddunya.
- Egypt is the mother of the world.
= There is no place like Egypt.

*** *** ***

21. Ethnic Groups

These proverbs utilize prejudices about ethnic groups within the community. They reflect past history rather than present circumstances and are therefore becoming less common in normal conversation.

Examples :

٤٧٧ – ايــه لمّ الشامــي علــى المغربــي ؟

477. eeh lamm iššaami ʕala lmaɣṛabi ?
- What brought together a Syrian and a Moroccan ?
= This is a comment on the friendship between two very different types of people; comment on an unlikely combination.

*** *** ***

٤٨٢ – زيّ التركــي المرفود ، يصلّــي علــى ما يســتخدم .

482. zayy itturki lmarfuud, yiṣaḷḷi ʕala ma yistaxdim.
- Like a dismissed Turk, he prays until he finds another job.
= To know God only in time of need.

*** *** ***

22. Holidays and Feasts

This category utilizes the sense of occasion. Anything outside its appointed time is meaningless; you may not make pastry after the Feast is over.

Examples :

٤٨٥ – بعد العيد ما بتفــتّلش كــحك .

485. baʕd ilʕiid mayitfattilš kaħk.
- After holidays (feast days) no cakes are to be rolled.

٤٩٠ – طلع من المولد بلا حمّـص .

490. ṭiliʕ min ilmuulid bila ḥummuṣ.
- He came out of the saint's anniversary celebration without chick-peas.
= To come out of a deal empty-handed.

*** *** ***

23. Days and Months

Many of these proverbs are based on the division of the year into the thirteen months of the Coptic calendar. They tell you what to expect in the way of weather and what sort of agricultural jobs are to be done in a particular month. Other proverbs are concerned with day and night. Night may represent sorrow, which will disappear with the dawn. Night also can be a symbol of dark secrets, to be revealed in the daylight. Night judgment is less accurate and night promises are untrustworthy. Once again there is the idea that there is an appropriate time for everything.

Examples :

٤٩٧ – برمهات ، روح الغيط و هات .

497. baṛamhaat, ṛuuḥ ilɣeeṭ wi haat.
- (In the month of) Baramhat (which begins the second week of March), go to the field and fetch.
= In Baramhaat, fields are full of fresh fruits and vegetables.

*** *** ***

٥٠٦ – النهار لـه عنين .

506. innahaaṛ luh ʕeneen.
- The daylight has eyes.
= Things will be better judged in the daytime; sleep on it.

*** *** ***

24. Human Body

There does not seem to be much of a general idea in this section. However, it does appear that the tongue can be the most dangerous enemy of its owner and if one has the ear of someone one is able to influence him; the hands seem to symbolize power and cooperation.

Examples :

٥١٧ – الدّيّ على الودان أمرّ من السحر .

517. iddayy ʕala lwidaan amaṛṛ min issiħr.
- (Continuous) buzzing in the ears (i.e. indoctrination) is more bitter than (i.e. more effective than) magic.
= You can influence anyone if you have his ear.

*** *** ***

٥١٩ – إيد على إيد تساعد .

519. iid ʕala iid tisaaʕid.
- A hand in addition to another will be a help.
= Two heads are better than one. Many hands make light work.

*** *** ***

25. Health and Disease

Perhaps the most remarkable aspect of these proverbs is the lack of confidence in medical expertise by itself. If the patient recovers, it is thanks to God, for the doctor has been a mere instrument. There are some precepts to be followed if one hopes to remain in good health : eat regular meals, accept a painful cure for a painful disease, be hygienic, exercise after the evening meal.

٥٤٩ ـ إن شفي المريض ، من بخت الطبيب .

549. in šifi lmaṛiiḍ, min baxt iṭṭabiib.

- If a sick person recovers, it will be good luck for the doctor.

= It is because of a doctor's good luck, rather than his skill, that his patient recovers (attesting to the supremacy of God's will in these matters).

*** *** ***

٥٥١ – إسأل مجرّب ولا تسأل طبيب .

551. is?al migaṛṛab wala tis?al ṭabiib.

- Ask an experienced person rather than the doctor (i.e. the one who has theoretical knowledge).

= Experience without learning is better than learning without experience. Experience is the best teacher.

*** *** ***

٥٥٢ – الشافي هو الله .

552. iššaafi huwwa ḷḷaah.

- God is the curer.

= Though the doctor has been the instrument, it is only God who actually provides the cure.

*** *** ***

٥٥٣ – إتغدّا وإتمدّا ، وإتعشّا وإتمشّا .

553. itγadda witmadda, witʕašša witmašša.

- Eat lunch (main meal, usually around 3:00 p.m.) and (take a nap) stretch your body; eat dinner (light meal, usually around 9:00 p.m.) and take a walk.

= After dinner rest a while; after supper walk a mile.

*** *** ***

26. Animals, Birds, and Insects

This is a large category of 58 proverbs which refer allegorically to actual situations in Egyptian society. Content (i.e. the mention of an animal, bird or insect) is the main criteria for inclusion in this category. For convenience's sake the proverbs are grouped together here. The following examples illustrate this.

Examples :

٥٥٦ – أقول له طور ، يقول إحلبه .

556. a?ullu ṭooṛ, yi?uul iɦlibu.
- I say to him, "It is a bull." He answers, "Milk him."
= This is a derogatory comment on a situation where a person goes on repeating the same argument in spite of repeated refutation.

*** *** ***

٥٥٧ – أعلى ما في خيلك إركب .

557. aʕla ma fxeelak irkab.
- The tallest of your horses, ride it !
= Enjoy the best of things around you.

*** *** ***

٥٦١ – أيـه عرّف الحمير فـي أكـل الجنزبيل ؟

561. eeh ʕaṛṛaf ilḥimiir fi ʔakl ilganzabiil ?
- What do donkeys know about eating ginger ? (considered a luxury item).
This matter is completely over your head !

*** *** ***

٥٧٦ – الكـلب ما يتشـطّرش إلّا قـدّام باب بيته .

576. ilkalb mayitšaṭṭaṛš illa ʔuddaam baab beetu.
- A dog does not show courage except in front of the door of his own house.
= This proverb refers to cowards and mean people who become brave in their own domain.

*** *** ***

٦٠٠ – قالوا الجمل طلع النخلة ، قالوا آدي الجمل وآدي النخلة .

600. ʔaalu lgamal ṭiliʕ innaxla, ʔaalu aadi lgamal waadi nnaxla.
- They said, "A camel climbed a palm tree !" The others answered, "Here is the camel and there is the tree. (show us!)"
= The proof of the pudding is in the eating.

*** *** ***

27. Flowers, Fruits, Grains, and Vegetables

Again, content has been the major consideration for inclusion in this category.

Examples :

٦١٦ – إللي ما يرضى بالخوخ ، يرضى بشـرابـه .

616. illi ma yiṛḍa bilxoox, yiṛḍa bšaṛaabu.
- He who does not find peaches acceptable, will (reach a state when he has no alternative

but to) accept (even) the juice.
= The conditions you turn down today, you may have to accept less than them tomorrow.

*** *** ***

٦٢٣ – زيّ القرع يمدّ برّا .

623. zayy il?aṛʕ yimidd baṛṛa.
- Like pumpkin bushes; they grow (i.e. spread) to the outside.
= This is a comment on the behavior of a certain type of people who are very helpful to everyone except their own. Fools give to please all but their own.

*** *** ***

٦٢٤ – عشان الورد ، ينسقي العلّيق .

624. ʕašaan ilward, yinsi?i ilʕullee?.
- For the sake of roses, creepers are watered.
= A person will do things he does not ordinarily do for the sake of those he likes.

*** *** ***

28. Meals and Food

This is another category similar to #26 and #27 in its diversity of topics. Examples are listed here to illustrate reference made to meals and food.

Examples :

٦٢٦ – دبّر غداك ، تلقى عشاك .

626. dabbaṛ ɣadaak, til?a ʕašaak.
- Plan for your dinner (the noon meal) and you will find your supper.

= Plan for today and tomorrow will plan for itself.

*** *** ***

٦٣١ – الأكـل فـي الشبعان خسـارة .

631. il?akl fiššabʕaan xusaaṛa
- Feeding a satiated person is a dead loss.
= Assistance should go to those who need it.

*** *** ***

٦٤١ – صام صام ، و فطر علـى بصلة .

641. ṣaam ṣaam, wi fiṭiṛ ʕala baṣaḷa.
- He fasted and fasted (but) then broke his fast on an onion.
= This is a comment on those who endure hardship for long, in order to improve their chances in life, only to find, at the end of it all, that they are worse off than when they started.

*** *** ***

29. Goha and Other Characters

Goha is a personification of folk wisdom. He possesses desirable characteristics such as insight, a dry sense of humor, an ability to laugh at himself, and shrewdness that enables him to emerge triumphant from every sticky situation. He is the hero of many short stories and anecdotes told and re-told among the people of Egypt and the other countries of the Arab World, as well as several other parts of the Near East, among them Iran and Turkey. An apparent simpleton, sometimes intelligent, other times sly, he gets the laugh in the end by some silly remark. Other characters

mentioned in this group of proverbs have no individual significance. Aysha, for instance, is just any woman.

Examples :

٦٤٥ – جوّزوا مشكاح لريمة ، ما على الإتنين قيمة .

645. gawwizu miškaaħ liriima, ma ʕala litneen ʔiima.
- They married off Mishkah to Rima (two nobodies). No value is attached to either.
= One is as bad as the other.

*** *** ***

٦٤٦ – جحا أولى بلحم طوره .

646. guħa awla blaħm ṭooṛu.
- Goha is the most deserving of the meat of his own ox.
= Charity begins at home.

*** *** ***

٦٤٨ – مين يعرف عيشة في سوق الغزل ؟

648. miin yiʕṛaf ʕeeša fsuuʔ ilɣazl ?
- Who can tell who is Aysha in the yarn market ?
= Who can find a needle in a haystack ?

*** *** ***

30. Wisdom

The proverbs in this section are grouped together not because they share a common theme but because, inasmuch as they are probably more commonly used than the proverbs in previous sections, they appear to present a more essential kind of wisdom. They are of high frequency, and therefore are of special value to the learner. It is our

belief that a foreign learner would derive great benefit if he had this list on the tip of his tongue !

Examples :

٦٥٨ – داري على شمعتك تنوّر .

658. daari ʕala šamʕitak tinawwaṛ.
- Shelter your candle and it will give light.
= Keep your business to yourself if you want to get somewhere.

*** *** ***

٦٥٩ – دخول الحمّام موش زيّ طلوعه .

659. duxuul ilħammaam muš zayy ṭḷuuʕu.
- Going into the public bath is not like coming out of it.
= Terminating something is not as easy as starting it.

*** *** ***

٦٨٣ – إذا إشتدّ الكرب هان .

683. iza štadd ilkaṛb haan.
- If the hardship increases, it (is a sign that it) will become lighter.
= The darkest hour is just before dawn.

*** *** ***

٦٩٣ – يا شاري الخبر بفلوس ، بكرة يجي لك بلاش .

693. ya šaari lxabaṛ bifluus, bukṛa ygiilak balaaš.
- You who are buying news for money today,

tomorrow the news will come to you for free.
= Never hunt for news. It will always reach you.

*** *** ***

***** ***** ***** *****

PROVERBS

#1 GOD AND RELIGION

١ ـ الله جاب، الله خد ، الله عليه العوض .

1. aḷḷa gaab, aḷḷa xad, aḷḷa ʕaleeh ilʕawaḍ.
   - It is God who gave, it is He who took away and it is He who will compensate.
   = Everything comes from God and goes back to Him. (This proverb is used at times of great loss, e.g. death.)

*** *** ***

٢ ـ الله يجسّ النبض ، و يعطي الدوا .

2. aḷḷa ygiss innabḍ wyiʕṭi iddawa.
   - God takes the pulse and provides the medicine.
   = All cures are from God.

*** *** ***

٣ ــ الله يسدّ باب ، و يفتح أبواب .

3. aḷḷaah yisidd baab, wiyiftaħ abwaab.
   - God closes one door, (only) to open others.
   = God sees to it that things always turn out for the best.

*** *** ***

٤ ــ بلاد الله لخلق الله .

4. bilaad aḷḷaah lixal? aḷḷaah.
   - God's countries for God's creatures.
   = The world is open for anyone to travel. (This proverb is used in relation to travel to foreign countries.)

*** *** ***

٥ ــ جهنّم ما فيهاش مراوح .

5. guhannam mafihaaš maṛaawiħ.
   - There are no fans in hell.
   = If one undertakes a difficult task one shouldn't complain about the difficulty, for this is to be expected.

*** *** ***

٦ ــ حكم العباد فيما أراد .

6. ħakam ilʕibaad fiima aṛaad.
   - He rules the mortals as He wants.
   = God works his miracles in mysterious ways.

*** *** ***

٧ – إللي فيه الخير يقدّمه ربّنا .

7. illi fiih ilxeer yiʔaddimu ṛabbina.
   - What is best God will do.
   = Trust in God; He always does what is best.

*** *** ***

٨ – إللي ماله خير في دينه، ماله خير في دين غيره .

8. illi maalu xeer fidiinu, maalu xeer fi diin ɣeeru.
   - He who sees no good in his own religion will not see it in the religion of others.
   = Everyone should respect his own religion.

*** *** ***

٩ – إللي ماتقدرش عليه حيل ربّنا عليه .

9. illi matiʔdaṛš ʕaleeh ħiil ṛabbina ʕaleeh.
   - He whom you cannot get back at (for what he's committed against you), ask God to deal with.
   = No one goes unpunished for the evils he commits; if people fail to punish him, God will.

*** *** ***

١٠ – إللي مايخاف من الله خاف منّه .

10. illi ma yxaaf min aḷḷaah xaaf minnu.
   - He who does not fear God, you should fear him (i.e. you must not trust him).
   = Fear him who does not fear God.

*** *** ***

١١ – إللي يحبّـه ربّـه ، يجيب له حاجتـه لحدّه .

11. illi yħibbu ṛabbu, ygiblu ħagtu lħaddu.
- For him whom God favors, He brings what he needs right to where he is.
= This proverb is used, e.g., when one ṛuns into somebody one has wanted to see, or when the solution to a problem is unexpectedly revealed.

*** *** ***

١٢ – إللي يجمّعه ربّنا ، ما يقدرش يفرّقه إنسان .

12. illi ygammaʕu ṛabbina, mayiʔdaṛš yfarraʔu insaan.
- What God brings together, a human cannot separate.
= What God has brought together let no man rend asunder.

*** *** ***

١٣ – إللي يخذله الربّ ما ينصروش العبد .

13. illi yixzilu ṛṛabb mayunṣuṛuuš ilʕabd.
- He whom The Lord (God) forsakes, a slave (man) cannot help.
= No mortal's assistance is sufficient to aid him with whom God is displeased.

*** *** ***

١٤ – إللي عند الله ما يضعش .

14. illi ʕand aḷḷaah, maydḍiʕš.
- What God has (i.e. the charity given for His sake) is never lost.
= Good deeds never go unrewarded by God.

*** *** ***

١٥ ـ المتغطّي بالأيّام عريان .

15. ilmitɣaṭṭi bilʔayyaam ʕiryaan.

- He who is covered with the days (i.e. worldly wealth), is naked.

= It is one's good deeds, rather than one's wealth that give one support at the time of hardships.

*** *** ***

١٦ ـ الخيرة فيما اختاره الله .

16. ilxiira fiima xtaarahu ḷḷaah.

- The best of all is in what God has chosen (for us).

= This proverb is said when things take a course different from what has been desired.

*** *** ***

١٧ ـ العاجز عن التدبير ، يحيل على المقادير .

17. ilʕaagiz ʕan ittadbiir, yiħiil ʕala lmaʔadiir.

- He who is unable to manage (his own affairs) leaves (things) to fate.

= A person who has difficulty dealing with the world has no recourse but to accept whatever comes his way (his fate).

*** *** ***

١٨ ـ العبد في التفكير ، والربّ في التدبير .

18. ilʕabd fittafkiir, wirṛabb fittadbiir.

- (While) man (slave of God) is thinking about a problem, God takes care of it for him.

= Man proposes, God disposes.

*** *** ***

١٩ – إن صبرتم نلتم وأمر الله نافذ ، وإن ما صبرتم كفرتم وأمر الله نافذ .

19. in ṣabaṛtum niltum wi?amṛ aḷḷaah naafiz, win maṣabaṛtum kafaṛtum wi?amṛ aḷḷaah naafiz.

- If you put up with hardships, you are admitted into God's grace while His will is carried out; but if you do not put up with hardships, you blaspheme while God's will is carried out all the same.

= Perseverance in the face of calamities helps you through and helps you gain God's grace.

*** *** ***

٢٠ – الشكوى لغير الله مذلّة .

20. iššakwa lɣeer aḷḷaah mazalla.

- Complaining to any but God is a humiliation.

= Show your weakness only to God for He is the only one who will not hold it against you.

*** *** ***

٢١ – الظاهر لنا والخافي على الله .

21. iẓẓaahiṛ lina wilxaafi ʕala-ḷḷah.

- That which is apparent is for us (humans); what is hidden is for God to take care of.

= We should judge others by what they do, not by what we think their intentions are; for it is only God who knows what goes on in people's minds.

*** *** ***

٢٢ – كلّ عقدة ولها عند الكريم حلّال .

22. kull ʕu?da wliha ʕand ilkariim ħallaal.

- Whatever problem (you may have), The Generous One will have a solution for it.

= One should not despair in the face of a problem, no matter how difficult it may seem, for God will always have a solution.

*** *** ***

٢٣ ــ ما شافوهش بالعين ، عرفوه بالعقل .

23. mašafuhš bilʕeen, ʕirfuuh bilʕaʔl .
- (Though) they have not seen Him (God) with their eyes, they recognize His existence with their intellect.
= This is quoted in contexts where people are urged to use their brains in understanding a problem.

*** *** ***

٢٤ ــ من قال الحمد لله شبع .

24. min ʔaal ilɦamdu lillaah šibiʕ.
- He who praises The Lord (for what he gets) (i.e. be grateful for whatever he recieves and says "I have had enough") reaches contentment (is satiated).
= God blesses those who appreciate His bounty.

*** *** ***

٢٥ ــ من قرّ بذنبه غفر الله له .

25. min ʔaṛṛ bzanbu ɣafaṛ aḷḷah luh .
- He who admits to his guilt, God grants him forgiveness.
= Forgiveness should be granted those who confess their guilt. (A fault confessed is half redressed).

*** *** ***

٢٦ ــ من يوم ليوم يأتي الله بالفرج القريب .

26. min yoom liyoom yiʔti llaah bilfaṛag ilʔariib .
- From one day to the next, God brings immediate relief (solves problems).
= God's help is closer than you think.

*** *** ***

٢٧ ــ قبل ما يقطع هنا ، يوصل هنا .

27. ʔabl ma yiʔṭaʕ hina, yiwṣil hina.
- Before He cuts off (something) here (i.e. at one end), He joins (it) up here (i.e. at the other end).
= God may inflict hardship on someone, but He always makes up for it in another way.

*** *** ***

٢٨ ــ ربّ هنا ربّ هناك .

28. ṛabb hina, ṛabb hnaak.
- The Lord of here is the Lord of there.
= All places are the same; for they all fall within God's Kingdom. (One may travel without fear)

*** *** ***

٢٩ ــ ربّك مع المنكسرين جابر .

29. ṛabbak maʕa lmunkasiriin gaabir.
- The Lord is the support of the humble.(*)
= God helps the meek in their endeavors.
(* a play on the word /munkasir/referring to something "broken", and the word /gabaṛ/ meaning 'to mend a broken bone').

*** *** ***

٣٠ ــ ربّنا موجود في كلّ الوجود .

30. ṛabbina mawguud fi kull ilwuguud.
- God is present everywhere.
= Depend on God, He is always watching over the universe.

*** *** ***

٣١ ــ تبات نار تصبح رماد لها ربّ يدبّرها .

31. tibaat naaṛ tiṣbaḥ ṛamaad, liha ṛabb ydabbaṛha

- A fire left overnight, turns into ashes with the morning, (likewise) it (i.e. the seemingly unsolvable problem we are facing) has The Lord to take care of it.

= In the same way as He turns a raging fire into mere ashes, He is able to render the most difficult problem harmless. (This proverb is said at times of hardship).

*** *** ***

٣٢ ــ يوضع سرّه في أضعف خلقه .

32. yiwḍaʕ sirru fʔaḍʕaf xalʔu.

- He places His secret (i.e. power) in the weakest of His creatures.

= Never belittle any of God's creatures, for miracles could be performed through any of them.

*** *** ***

#2 LIFE AND DEATH

٣٣ ـ آخرة الحياة الموت .

33. axrit ilħayaah ilmoot .
- At the end of life is death.
= No matter how one lives, death comes at the end all the same.

*** *** ***

٣٤ ـ جاك الموت يا تارك الصلاة .

34. gaak ilmoot ya taarik iṣṣaḷa .
- Death has come to you, you who have neglected your prayers.
= Time has come for you to pay for your bad deeds.

*** *** ***

٣٥ - إحييني النهارده ، و موّتني بكرة .

35. iħyiini nnaharda, wmawwitni bukra .
- (I would rather) you make me live today and (even if) you kill me tomorrow.
= Immediate assistance is preferable to assistance which might come later.

*** *** ***

٣٦ - الكلّ يموت .

36. ilkull ymuut .
- All things (and persons) must die.
= All men are mortal.

*** *** ***

٣٧ - إللي له أوّل له آخر .

37. illi luh awwil luh aaxir.
- What has a begining has an end.
= Everything will come to an end.

*** *** ***

٣٨ - الموت كاس داير (على العباد) .

38. ilmoot kaas daayir (ʕala lʕibaad).
- Death is a cup that goes around (to every human).
= Death devours lambs as well as sheep.

*** *** ***

٣٩ ـ الأعمار بيد الله .

39. il?aʕmaaṛ biyad illaah .
- Life (and death) are in God's hand.
= No one dies before his time (so being a coward is meaningless).

*** *** ***

٤٠ ـ العمر موش بعزقة .

40. ilʕumṛ muš baʕzaʔa .
- (One's) life is not to be squandered (i.e. risked).
= You should not run risks with your life.

*** *** ***

٤١ ـ العمر واحد والربّ واحد .

41. ilʕumṛ waaħid, wiṛṛabb waaħid .
- Life is but once and God is one.
= Expressing fear of death shows lack of trust in God, since no one lives beyond one's allotted time.

*** *** ***

٤٢ ـ كرامة الميّت دفنه .

42. kaṛaamit ilmayyit dafnu .
- The (only worthwhile) respect you may accord a dead person is to bury him.
= A dead person should be buried as soon as possible.

*** *** ***

٤٣ ـ طولة العمر تبلّغ الأمل .

43. ṭuulit ilʕumṛ tiballay il?amal .

- Longevity helps (one) realize (his) wishes.

= He who has time has everything.

*** *** ***

٤٤ ـ علقة تفوت ولا حد يموت .

44. ʕal?a tfuut wala ɦadd ymuut.

- A sound beating will pass and no one will die.

= All hardships pass (used in situations which appear difficult but whose effects will be short-lived).

*** *** ***

#3 GOOD AND EVIL

٤٥ — إبليس مايخربش بيته .

45. iblíis mayixribš beetu.
- (Not even) the devil would destroy his own home.
= This proverb is said to someone who is following a course of action with the full knowledge that it will harm him.

*** *** ***

٤٦ — الدعا بيقعد لصحابه .

46. iddu؟a byu?؟ud liṣħaabu.
- Curses remain with their owner (i.e. the ones who produced them).
= Curses come back to those who utter them.

*** *** ***

٤٧ ـ البانـي طالع ، والفاحت نازل .

47. ilbaani ṭaaliʕ, wilfaaħit naazil .
- The builder goes up; the digger goes down.
= Doing good has its built-in reward while evil-doing harms the doer in the process.

*** *** ***

٤٨ ـ الباطل مالوش رجلـين .

48. ilbaaṭil maluuš rigleen .
- Evil has no feet.
= Evil has no legs to stand on and thus cannot go far.

*** *** ***

٤٩ ـ الجاري فـي الشـرّ ندمان .

49. ilgaari fiššarr̤ nadmaan .
- He who runs after evil will (live to) regret it.
= Evil-doers will be caught up in their evil deeds.

*** *** ***

٥٠ ـ إللي يزرع خير يلاقـي خيـر .

50. illi yizraʕ xeer, yilaaʔi xeer .
- He who plants good will find good.
= As you sow, so shall you reap.

*** *** ***

٥١ — الأعمال بالنيات .

51. il?aʕmaal binniyyaat.
- Deeds (are to be judged) by the intention.
= Deeds are to be measured by the intent of the person who performed them.

*** *** ***

٥٢ — الخبر المشوم يوصل بالعجل .

52. ilxabar ilmašuum yiwṣal bilʕagal.
- Bad news arrives quickly.
= Bad news travels fast.

*** *** ***

٥٣ — الخير على قدوم الواردين .

53. ilxeer ʕala ?duum ilwardiin.
- Goodness comes with the newly-arrived.
= This proverb is said when an unexpected pleasant event occurs at the same time a guest arrives.

*** *** ***

٥٤ — إمسك الباطل لما يجيك الحقّ .

54. imsik ilbaaṭil lamma ygiik ilħa??.
- Hold on to the false until the truth comes to you.
= Persevere with the situation until the truth becomes clear because quite often good overcomes evil.

*** *** ***

٥٥ – الشرّ إن بات فات .

55. iššaṛṛ in baat faat.
- Evil (anger and desire to avenge oneself), if left (unsatisfied) overnight, passes away.
= Always think twice before you do something in a moment of anger.

*** *** ***

٥٦ – الطيّب أحسـن .

56. iṭṭayyib aḥsan.
- (Opting for) good is better.
= It costs more to do ill than to do well.

*** *** ***

٥٧ – إذا حضرت الملائكة ذهبت الشياطين .

57. iza ḥaḍaṛat ilmalayka zahabit iššayaṭiin.
- When angels come in, devils depart.
= This proverb is said jokingly when someone prepares to leave at the arrival of another.

*** *** ***

٥٨ – الزين ما يكملش .

58. izzeen mayikmalš.
- The good is never perfect.
= No one is perfect.

*** *** ***

٥٩ ــ كلمة الحقّ تقف في الزور .

59. kilmit ilħa?? tu?af fizẓooṛ .

- The word of truth sticks in the throat.

= It is hard to tell the truth sometimes.

*** *** ***

٦٠ ــ لا منّه ولا كفاية شرّه .

60. la minnu wala kfaayit šaṛṛu .

- Neither (good comes) from him nor is his evil being spared.

= He neither does good nor leaves well enough alone.

*** *** ***

٦١ ــ نوم الظالم عبادة .

61. noom izẓaalim ʕibaada .

- For the oppressor to go to sleep is a kind of worship (for he then won't be committing any more atrocities).

= For some people, the most good they can do is to refrain from doing evil, if only for a while.

*** *** ***

٦٢ ــ صاحب الحقّ عينه قويّة .

62. ṣaaħib ilħa?? ʕeenu ?awiyya .

- He who is in the right, has a strong eye (fears nothing).

= People are bold when they are right.

*** *** ***

٦٣ – تـنّـك ورا الكـدّاب ، لحدّ باب الدار .

63. tannak waṛa ʾlkaddaab, ʾliħadd baab iddaaṛ .

- Follow the liar until he reaches the door of the house (i.e. go along with him until he can find no more lies).
= If you follow a liar long enough, the truth of the matter usually becomes apparent.

*** *** ***

٦٤ – خير تعمـل شـرّ تلـقى .

64. xeerin tiʕmil šaṛṛin til?a .

- (For the) good you do, you will meet with evil.
= Ingratitude is the usual reward of those who do good.

*** *** ***

٦٥ – يصـلّـي الفـرض ، وينـقـب الأرض .

65. yiṣaḷḷi ʾlfaṛḍ, wyin?ub il?aṛḍ .

- He performs the prescribed prayers and, at the same time, bores the earth. (i.e. commits every kind of atrocity.)
= He is a hypocrite.

*** *** ***

٦٦ – زيادة الخير خيرين .

66. ziyaadit ilxeer xereen .

- An increase of goodness is doubly good.
= There is always room for more goodness.

*** *** ***

٦٧ ـ عمر الشقي بقي .

67. ʕumr̩ iššaʔi baʔi.

- The devilish (person) lives longer.

= The devil looks after his own. (This proverb is said about a bad person who has good luck, particularly in reference to matters of health and escaping accidents.)

*** *** ***

#4 DESTINY, BOUNTY AND LUCK

٦٨ – جا يتاجر في الحنّة كترت الأحزان .

68. ga ytaagir filħinna kutrit laħzaan.
- (As soon as) he started to deal in henna (the use of which is a sign of joy) sorrow spread.
= This proverb is said of someone who is fated to be miserable even in favorable situations.

*** *** ***

٦٩ – جت الحزينة تفرح مالقتلهاش مطرح .

69. gat ilħaziina tifraħ mal?itlihaaš maṭraħ.
- A sad (miserable) woman came to join in the gaiety, but found no place for herself.
= Fate cannot be escaped.

*** *** ***

٧٠ – إبن الهبلة يعيش أكتر .

70. ibn ilhabla yʕiiš aktaṛ.

- The son of a simpleton (woman) lives longer.
= You may take a lot of precautions, but there is nothing like fool's luck to help you succeed.

*** *** ***

٧١ – إبن يومين ما يعيشّ تلاتة .

71. ibn yomeen mayʕišš talaata.

- A person who is destined to live (only) two days will not live for three.
= Fate cannot be escaped.

*** *** ***

٧٢ – إللي لك ، محرّم على غيرك .

72. illi lak, muħaṛṛam ʕala ɣeerak.

- What is (destined to be) yours, is also destined to be forbidden to the others.
= You will never lose what is destined to be yours.

*** *** ***

٧٣ – إللي خلق الأشداق ، متكفّل بالارزاق .

73. illi xalaʔ lašdaaʔ, mitkaffil bilarzaaʔ.

- He who created mouths has undertaken to provide (for them).
= God will always provide at the time of need.

*** *** ***

٧٤ ـ المكتوب ما منوش مهروب .

74. ilmaktuub maminnuuš mahṛuub.
- What has been destined cannot be escaped.
= No one can escape his destiny.

*** *** ***

٧٥ ـ المتعوس متعوس و لو علقوا على راسه فانوس .

75. ilmatʕuus matʕuus walaw ʕallaʔu ʕala ṛaasu fanuus.
- The unlucky remains unlucky even if they hang a lantern over his head.
= Fate cannot be escaped.

*** *** ***

٧٦ ـ الأهبل رزقه واسع .

76. ilʔahbal rizʔu waasiʕ.
- Idiots are abundantly provided for (by God).
= Fortune favors fools.

*** *** ***

٧٧ ـ الأرزاق على الخلاق .

77. ilʔarzaaʔ ʕala lxallaaʔ.
- All bounty comes from the Creator.
= Trust in God and He will provide.

*** *** ***

٧٨ ـ الحـذر ما يـمـنعـش من قـدر .

78. ilħazar mayimnaʕš min ʔadar.
- Being cautious does not stop what fate has stored for you.
= Precaution does not change destiny.

*** *** ***

٧٩ ـ الرزق يحبّ الخفّـيّـة .

79. irrizʔ yħibb ilxiffiyya.
- Earning one's living requires agility.
= You cannot sit idle and hope to survive. God helps him who helps himself.

*** *** ***

٨٠ ـ السـعد وعـد .

80. issaʕd waʕd.
- Fortune is a matter of luck.
= You may try very hard but you need luck to succeed.

*** *** ***

٨١ ـ إصرف ما فـي الجيب يأتـيـك ما فـي الغيـب .

81. iṣrif ma filgeeb yiʔtiik ma filɣeeb.
- Spend whatever is in your pocket, you will get what is in the unknown (i.e. what is fated as yours).
= Don't worry about financial matters, God always provides.

*** *** ***

٨٢ ـ لمّا اتفرّقت العقول كلّ واحد عجبه عقله ولمّا اتفرّقت الأرزاق ما حدّش عجبه رزقه .

82. lamma tfarraʔit ilʕuʔuul kull waaħid ʕagabu ʕaʔlu, wlamma tfarraʔit ilʔarzaaʔ maħaddiš ʕagabu rizʔu.

- When brains were passed out (amongst people), everyone was pleased with his brains; but when fortune was divided, nobody was satisfied with his share.

= People are usually satisfied with their own performance but tend to grumble about their destinies.

*** *** ***

٨٣ ـ لو تاجر المنحوس في الطواقي ، كان ربّنا يخلق الناس من غير روس.

83. law taagir ilmanħuus fi ṭṭawaaʔi, kaan ṛabbina yixlaʔ innaas min ɣeer ṛuus.

- If an unlucky person takes up trading in caps, God would start creating people without heads.

= No one can escape his fate.

*** *** ***

٨٤ ـ ما يروحش من رزقك حاجة .

84. mayṛuħš min rizʔak ħaaga.

- Nothing of what is destined for you (i.e. your bounty) will ever be lost.

= You will always receive exactly what God has destined for you, no matter what others may do.

*** *** ***

٨٥ ـ رزق الهبل على المجانين .

85. rizʔ ilhubl ʕala lmaganiin.

- The idiot is provided for by the mad.

= In a world of crazy people, nobody knows who provides for whom; said when an eccentric person gets a valuable gift from another person who is also considered eccentric.

*** *** ***

٨٦ – ربّك ربّ العطا ، يدّي البرد على قدّ الغطا .

86. ṛabbak ṛabb ilʕaṭa, yiddi lbard ʕala ʔadd ilɣaṭa.
- The Lord is the lord of bounty; He gives cold (weather) in proportion to one's cover.
= God tries people in accordance with their strength.

*** *** ***

٨٧ – تكون في إيدك و تقسم لغيرك .

87. tikuun fiʔiidak, witiʔsam liɣeerak.
- You may have something in your hand, but then fate decrees that it goes to another.
= Many a slip between the cup and the lip.

*** *** ***

٨٨ – خدوا فالكم من عيالكم .

88. xudu falkum min ʕiyalkum.
- Take your omens from your children.
= From the mouths of babes ...

*** *** ***

٨٩ – يدّي الضعيف لمّا يستعجب القوي .

89. yiddi ḍḍaʕiif lamma yistaʕgib ilʔawi.
- He (God) gives (so much) to the weak, that the strong are left stunned.
= God favors with his bounty whomever he wishes.

*** *** ***

٩٠ — يـرزق الهاجع والناجع والنايـم عـلـى ودنـه .

90. yirzuʔ ilhaagiʕ winnaagiʕ winnaayim ʕala widnu.

- He (God) provides for the one at home, the traveller and the one who is fast asleep on his ear.

= God provides for all of us no matter what.

*** *** ***

#5 KINSHIP

٩١ ـ أدعـي عـلـى ولدي واكـره من يـقـول أميـن .

91. adʕi ʕala waladi, wakrah min yiʔuul amiin.
- I may curse my own child but I hate those who say "amen".
= One always has a tender feeling for one's children no matter how angry he may be with them.

*** *** ***

٩٢ ـ أعـزّ الولد ، ولد الولد .

92. aʕazz ilwild, wild ilwild.
- The dearest of children is the child of one's child.
= One's grandchildren are the dearest to one's heart.

*** *** ***

٩٣ ـ بعد أمّي وأختي الكلّ جيراني .

93. baʕd ummi wuxti lkull graani.
- Aside from my mother and sister all are mere neighbors to me.
= One's mother and sister are the closest to one's heart.

*** *** ***

٩٤ ـ هي القطّة تاكل ولادها ؟

94. hiyya lʔuṭṭa taakul wiladha ?
- Can a cat eat its own kittens ?
= A parent never lets his children down.

*** *** ***

٩٥ ـ الدخّان القريب يعمي .

95. idduxxaan ilʔariib yiʕmi.
- Nearby smoke blinds (you).
= Family problems affect one the most.

*** *** ***

٩٦ ـ الضفر ما يطلعش من اللحم ، والدمّ ما يبقاش ميّة .

96. iḍḍufṛ mayiṭlaʕš min illaħm, widdamm mayibʔaaš mayya.
- A fingernail does not leave the flesh and blood does not turn into water.
= Blood is thicker than water.

*** *** ***

٩٧ ـ إللي ما يسمع كلام والديه ، غضب الله عليه .

97. illi ma yismaʕ kalaam waldeeh, ɣaḍab aḷḷaah ʕaleeh.
- He who doesn't obey his parents will incur God's wrath.
= Honor your father and mother so as to avoid God's anger.

*** *** ***

٩٨ ـ إللي يجوّز أمّي ، أقول له يا عمّي .

98. illi yiggawwiz ummi, aʔullu ya ʕammi.
- He who marries my mother, I'll address as my uncle.
= A dog in office is always obeyed.

*** *** ***

٩٩ ـ إللي عند أمّه ما يتحملش همّه .

99. illi ʕand ummu mayitḥimilš hammu.
- He who lives with his mother is not to be worried about.
= A mother's care is the best care.

*** *** ***

١٠٠ ـ العرق يمدّ لسابع جدّ .

100. ilʕirʔ ymidd lsaabiʕ gidd.
- The vein reaches back to the seventh ancestor.
= Birth tells.

*** *** ***

١٠١ - العيال أحباب الله .

101. ilʕiyaal aħbaab aḷḷaah.
- Children are the beloved of God.
= Children are innocent creatures.

*** *** ***

١٠٢ - الشجرة إللي ما تضلّل على أهلها يحلّ قطعها .

102. iššagaṛa lli ma tḍaḷḷil ʕala ahlaha yħill ʔaṭʕaha.
- The tree which does not provide shade for its owners should be cut down.
= One should be loyal and helpful to one's family.

*** *** ***

١٠٣ - ما أسخم من ستّي إلّا سيدي .

103. ma sxam min sitti lla siidi.
- None is worse than my grandmother except for my grandfather.
= Each one is worse than the other.

*** *** ***

١٠٤ - ما يحمل همّك إلّا اللي من دمّك .

104. ma yiħmil hammak illa lli min dammak.
- No one but your own (flesh and) blood really cares about your problems.
= Blood is thicker than water.

*** *** ***

١٠٥ - من طعم إبني بلحة نزلت حلاوتها في بطني .

105. min ṭaʕam ibni balaħa, nizlit ħalawitha fbaṭni.
- He who feeds my child a date, I feel its sweet taste in my stomach.
= One is indebted to those who care about one's children.

*** *** ***

١٠٦ - من خلّف ما مات .

106. min xallif ma maat.
- He who leaves children behind him, is not dead.
= One's children carry the family name.

*** *** ***

١٠٧ - قلبي على ولدي إنفطر ، و قلب ولدي عليّ حجر .

107. ʔalbi ʕala waladi nfaṭaṛ, wiʔalb waladi ʕalayya ħagaṛ.
- My heart was shattered over my son but my son's heart remained like a stone towards me.
= Parents are usually more affectionate and concerned about their children than vice versa.

*** *** ***

١٠٨ - خد من الزرايب ، ولا تاخد من القرايب .

108. xud min izzaṛaayib, wala taaxud min ilʔaṛaayib.
- Take (in marriage) from an animal shed (i.e. a very low person) rather than marry one of your relatives.
= This is a humorous comment on the undesirability of marrying a relative.

*** *** ***

١٠٩ - خنفسة شافت بنتها ع الحيط ، قالت دي لوليّة في خيط .

109. xunfisa šaafit bintaha ʕa lħeeṭ, ʔaalit di luliyya fxeeṭ.
- A beetle, on seeing her daughter on the wall, said "This is a pearl suspended from a string".
= The crow thinks her own kind fairest.

*** *** ***

١١٠ - يا بخت من كان النقيب خاله .

110. ya baxt min kaan innaʔiib xaalu.
- Lucky is he whose uncle is in command (i.e. captain).
= He whose father is judge goes safe to his trial.

*** *** ***

١١١ - يا مربّي في غير إبنك ، يا باني في غير ملكك .

111. ya mṛabbi fɣeer ibnak, ya baani fɣeer milkak.
- You who raise a son who is not yours are like one who builds on property which is not his.
= He who keeps another man's dog shall have nothing left but the leash.

*** *** ***

١١٢ - عمر الدّم ما يبقى ميّة .

112. ʕumṛ iddamm ma yibʔa mayya.
- Blood never turns into water.
= Blood is thicker than water.

*** *** ***

#6 NEIGHBORS

١١٣ – جارك القريب ، ولا أخوك البعيد .

113. gaaṛak il?ariib, wala axuuk ilbiʕiid.

- Your nearby neighbor rather than your far-away brother.

= When assistance is needed in a hurry, it is your next-door neighbor who matters most.

*** *** ***

١١٤ – جارك قدّامك ووراك ، إن ما شاف وشّك يشوف قفاك .

114. gaaṛak ?uddaamak wi waṛaak, in mašaaf wiššak yišuuf ?afaak.

- Your neighbor is both in front of and behind you. If he is unable to see your face he will see your back.

= You cannot hide your affairs from your neighbor.

*** *** ***

١١٥ – الجار أولى بالشفعة .

115. ilgaaṛ awla biššufʕa.

- A neighbor should be given the right of pre-emption (as if he were a partner in one's property).
= One's neighbor, in some ways, has priority over one's relatives.

*** *** ***

١١٦ – الجار جار ، وإن جار .

116. ilgaaṛ gaaṛ, win gaaṛ.

- A neighbor is a neighbor, even if he goes beyond the limits.
= Love your neighbor, no matter how he treats you.

*** *** ***

١١٧ – إن جار عليك جارك ، حوّل باب دارك .

117. in gaaṛ ʕaleek gaaṛak, ħawwil baab daaṛak.

- If your neighbor mistreats you, move the door of your house (to the other side).
= Avoid causes of trouble with your neighbor as much as possible.

*** *** ***

١١٨ – إن كان جارك بلا ، حكّ به جسمك .

118. in kaan gaaṛak bala, ħukk biih gismak.

- (Even) if your neighbor is a skin disease, rub your body with him.
= Stick by your neighbor no matter what.

*** *** ***

١١٩ - إن كان جارك في خير ، إفرح له .

119. in kaan gaaṛak fi xeer, ifṛaħ lu.
- If your neighbor is happy (and affluent), rejoice for him.
= Share the happiness of your neighbor (advising one to feel for one's neighbor and not to be jealous of him).

*** *** ***

١٢٠ - إشتري الجار قبل الدار .

120. ištiri ilgaaṛ ʔabl iddaaṛ.
- Buy the neighbor before (you buy) the house.
= When buying a house to live in, the neighborhood deserves as much consideration as the house itself.

*** *** ***

١٢١ - من جاور السعيد يسعد .

121. min gaawir issaʕiid yisʕad.
- He who lives next door to a fortunate man becomes fortunate himself.
= The fortunes of one's neighbor rub off on one.

*** *** ***

١٢٢ - صباح الخير يا جاري ، قال أنت في دارك وأنا في داري .

122. ṣabaaħ ilxeer ya gaaṛi, ʔaal inta fdaaṛak wana fdaaṛi.
- Good morning, neighbor! "You are in your house and I am in mine", he said.
= Being polite to your neighbors from a distance is the best way to remain on peaceful terms with them.

*** *** ***

#7 FRIENDS AND ENEMIES

١٢٣ - أكل واحد يكفي عشرة .

123. akl waaħid yikfi ʕašṛa.
- A meal made for a single person will suffice for ten.
= Good company is preferable to good (or a lot of) food.

*** *** ***

١٢٤ - بصلة المحبّ خروف .

124. baṣalit ilmuħibb xaṛuuf.
- A dear one's onion is (as delicious as) lamb.
= It is the company, rather than food, that determines how much one enjoys a meal.

*** *** ***

١٢٥ – بعّدوا تبقوا عسل ، قرّبوا تبقوا بصل .

125. baʕʕadu tibʔu ʕasal, ʔaṛṛabu tibʔu baṣaḷ.
- Stay away (keep your distance) and you will be (as sweet as) honey; come too close and you will be (as stinking as) an onion.
= Don't wear out your welcome.

*** *** ***

١٢٦ – ضرب الحبيب زيّ أكل الزبيب .

126. ḍaṛb ilɦabiib zayy akl izzibiib.
- To be beaten by one's love is as (enjoyable as) eating raisins.
= From one's love, anything is welcome.

*** *** ***

١٢٧ – جحر ديب يساع مية حبيب .

127. guɦṛ diib yisaaʕ miit ɦabiib.
- (Even) a wolf's lair will accommodate a hundred friends.
= In the company of a friend, hardship is never felt.

*** *** ***

١٢٨ – حلّة ولقيت غطاها .

128. ɦalla wliʔyit ɣaṭaaha.
- A cooking pot that has found its cover.
= They are two of a kind.

*** *** ***

١٢٩ – حبّ وواري ، وإكره وداري .

129. ħibb wwaari, wikṛah widaari.
- Show your love discreetely but hide your hate completely.
= Discretion should be exercized in matters of one's sentiment.

*** *** ***

١٣٠ – حبّني و خد لك زعبوط ، قال هي المحبّة بالنبّوت .

130. ħibbini wxudlak ẓaʕbuuṭ, ʔaal hiyya lmaħabba binnabbuut.
- "Love me and take a cloak." He replied, "Is love to be enforced with a cudgel ? "
= Neither by force nor by money can love be kindled.

*** *** ***

١٣١ – البركة في اللمّة .

131. ilbaṛaka fillamma.
- (God's) blessing is with the gathering (group).
= The more, the merrier.

*** *** ***

١٣٢ – البعيد عن العين ، بعيد عن القلب .

132. ilbiʕiid ʕan ilʕeen, biʕiid ʕan ilʔalb.
- What is distant from the eye is distant from the heart.
= Out of sight, out of mind.

*** *** ***

١٣٣ – البساط أحمدي .

133. ilbuṣaaṭ aħmadi.

- The carpet is Ahmadi (i.e. like that of Ahmad el Badawi, the saint of Tanta in Egypt.)
= This is said when things are done on familiar terms and without formalities.

*** *** ***

١٣٤ – إللي مالوش قديم ، مالوش جديد .

134. illi maluuš ʔadiim, maluuš gidiid.

- He who does not have old (friends) does not have new ones.
= A person who does not keep old friends will have none at all.

*** *** ***

١٣٥ – إللي تكرهه أنت يحبّه غيرك .

135. illi tikṛahu nta yħibbu ɣeerak.

- What you dislike, someone else will like.
= There is no accounting for tastes.

*** *** ***

١٣٦ – إللي تعرفه أحسن من إللي ما تعرفوش .

136. illi tiʕṛafu aħsan min illi matiʕṛafuuš.

- What you know is better than what you do not know.
= The devil you know is better than the devil you don't know.

*** *** ***

١٣٧ – اللقمة الهنيّة تقضّي ميّة .

137. illu?ma lhaniyya t?aḍḍi miyya.
- A morsel of food eaten in happiness will suffice for a hundred people.
= A piece of bread eaten with a friend is a feast.

*** *** ***

١٣٨ – الوحدة عبادة .

138. ilwiħda Ϛbaada.
- To be on your own is (a form of) worship.
= Staying away from people is a sure way of keeping out of trouble.

*** *** ***

١٣٩ – إمشي دغري ، يحتار عدوّك فيك .

139. imši duɣri, yiħtaaṛ Ϛaduwwak fiik.
- Walk the straight and narrow and your enemy will fail to catch you. (i.e. he will be baffled as how to hurt you !)
= Never misbehave if you do not want your enemies to get at you !

*** *** ***

١٤٠ – إمشي قدّام عدوّك جعان ، ولا تمشيش قدّامه عريان .

140. imši ?uddaam Ϛaduwwak gaϚaan, wala timšiiš ?uddaamu Ϛiryaan.
- Walk hungry before your enemy (for he can not detect your hunger) but do not walk naked.
= Do not reveal your weaknesses to your enemy.

*** *** ***

١٤١ — إقطع لسان عدوّك بسلام عليكم .

141. iʔṭaʕ lisaan ʕaduwwak bisalaamu ʕaleekum.
- Cut the tongue of your foe by saying "Peace be upon you" (i.e. by greeting him when you encounter him).
= Cordiality disarms one's enemies.

*** *** ***

١٤٢ — الرجل تدبّ مطرح ما تحبّ .

142. irrigl tdibb maṭṛaħ ma tħibb.
- The foot treads where it finds love is (i.e. where one's friends are).
= The heart lives where it loves.

*** *** ***

١٤٣ — إشتري ما تبعش .

143. ištiri matbiʕš.
- Buy, do not sell.
= In general, it is better to take advice of others rather than offer them advice.

*** *** ***

١٤٤ — الطيور على أشكالها تقع .

144. iṭṭuyuuṛ ʕala aškaaliha taqaʕ.
- Birds alight on their own type.
= Birds of a feather flock together.

*** *** ***

١٤٥ ـ كتر الأسية تقطع عروق المحبّة .

145. kutr̩ il?asiyya ti?ṭa؟ ؟uruu? ilmaħabba.
- Excessive ill-treatment will sever the veins of love.
= Love withers away with bad treatment.

*** *** ***

١٤٦ ـ لا أحبّك ولا أقدر على بعدك .

146. la aħibbak wala a?dar̩ ؟ala bu؟dak.
- I neither like you nor am I able to stay away from you.
= Comment on people who do things while admitting to disliking them.

*** *** ***

١٤٧ ـ ما جمّع إلاّ لمّا وفّق .

147. ma gamma؟ illa lamma waffa?.
- He (God) only brings together those who are compatible.
= Birds of a feather flock together.

*** *** ***

١٤٨ ـ ما محبّة إلاّ بعد عداوة .

148. ma maħabba illa ba؟d ؟adaawa.
- It is not a real friendship that has not been preceeded by animosity.
= Comment on people who became very close friends after animosity.

*** *** ***

١٤٩ - مال لحمتك مشفّتة ؟ قال من جزّار معرفة .

149. maal laħmitak mišayyata? ?aal min gazzaar miʕrifa.
- "Why is your meat so gristly?", they asked. "The butcher is an acquaintance !" , he replied.
= Do not do business with friends.

*** *** ***

١٥٠ - من فات قديمه تاه .

150. min faat ?adiimu taah.
- He who abandons his old (customs or friends) goes astray.
= Abandoning one's traditions, customs, or friends is not desirable.

*** *** ***

١٥١ - من القلب للقلب رسول .

151. min il?alb lil?alb rasuul.
- From one heart to another there is a messenger.
= One can intuitively tell how someone feels about him.

*** *** ***

١٥٢ - من رادك ريده ، ومن طلب بعدك زيده .

152. min raadak riidu, wmin ṭalab buʕdak ziidu.
- He who likes you, like him (in return); and he who seeks to stay away from you, grant him his wish and more.
= Be friendly with the friendly and hostile towards the hostile.

*** *** ***

١٥٣ – من سلّم سلاحه حرم قتله .

153. min sallim silaahu ḥuṛum ʔatlu.
- He who hands over his weapon should not be killed.
= Once a person gives up dissention, one should make peace with him.

*** *** ***

١٥٤ – مراية الحبّ عمية .

154. mirayt ilḥubb ʕamya.
- The mirror of love is blind.
= Love is blind.

*** *** ***

١٥٥ – مصير الحيّ يتلاقى .

155. misiiṛ ilḥayy yitlaaʔa.
- Eventually the living (i.e. the friends) will be reunited.
= So long as one is living, one day he will be reunited with his close friends and relatives.(It's a small world). Said on meeting a friend after a long absence.

*** *** ***

١٥٦ – ربّك وصاحبك ، لا تكدب عليه .

156. ṛabbak wiṣaḥbak, la tikdib ʕaleeh.
- Do not lie to your Lord or to your friend.
= Loyalty to a friend is as essential as being sincere with the Lord.

*** *** ***

١٥٧ — شـرط المرافـقـة الموافـقـة .

157. šarṭ ilmiraf?a lmuwaf?a.

- Being in harmony is a condition for accompanying people.

= If you accompany someone, you should both agree to certain terms before setting out.

*** *** ***

١٥٨ — تعرف فلان ؟ أيوه . عاشـرته ؟ لاء . يبقى ما تعرفوش .

158. tiʕṛaf fulaan? aywa. ʕaširtu? la?. yib?a matiʕṛafuuš.

- "Do you know so-and-so ?"
  "Yes"
  "Have you been closely associated with him ?"
  "No"
  "Then you do not know him."

= You have to be in close association with someone before you get to know him (or can pass judgment on him).

*** *** ***

١٥٩ — خد الرفيق قبل الطريق .

159. xud irrafii? ?abl iṭṭaṛii?.

- Select the companion before (you select)the route.

= The type of partner you have will determine the outcome of an enterprise.

*** *** ***

١٦٠ — خد لك من كـلّ بلد صاحب ، ولا تاخد لك من كـلّ إقليم عـدو .

160. xud lak min kull balad ṣaaɦib, wala taxudlak min kull iqliim ʕadu.

- Make a friend in every town, but never make a single enemy in the whole region.

= It is ill-advised to make enemies, even a single one!

*** *** ***

#8 MEN AND WOMEN

١٦١ – بوس إيد حماتك ، ولا تبوس مراتك .

161. buus iid ɦamaatak, wala tbuus miṛaatak.
- (It is more important that you) kiss the hand of your mother-in-law than to kiss your wife.
= If you want to live happily with your wife, stay on the right side of your mother-in-law.

*** *** ***

١٦٢ – ضلّ راجل ، ولا ضلّ حيط .

162. ḍiḷḷ ṛaagil, wala ḍiḷḷ ɦeeṭ.
- (Be in) the shade of a man rather than (in) the shade of a wall.
= To marry and be in the protection of a man, just any man, is preferable to being on the shelf.

*** *** ***

١٦٣ – جهنّم جوزي ولا جنّة أبويا .

163. guhannam goozi wala gannit abuuya.
- My husband's hell is preferrable to my father's paradise.
= A woman is far better off with her husband than with her parents.

*** *** ***

١٦٤ – حماتي مناقرة ، قال طلّق بنتها .

164. ɦamaati mnaʔra, ʔaal ṭaḷḷaʔ bintaha.
- "My mother-in-law is a nag!"
"Divorce her daughter", he replied.
= If you know the reason for your troubles, don't hesitate to deal with it.

*** *** ***

١٦٥ – البايرة لبيت أبوها .

165. ilbayra lbeet abuuha.
- The unmarriageable girl belongs in her father's house.
= Defective products should stay with their producers.

*** *** ***

١٦٦ – إللي ما ياخدني كحل في عينه ، ما أخده صرمة في رجلي .

166. illi ma yaxudni kuɦl fʕeenu, maxdu ṣaṛma frigli.
- He who won't take me for kohl in his eye, (i.e. value me) I won't take for shoes on my feet.
= My affection goes to those who return it.

*** *** ***

١٦٧ – إللي يستحي من بنت عمّه ، ما يجبش منها غلام .

167. ïlli yistiħi min bint ʕammu, maygibš minha ɣulaam.
- He who feels bashful in the presence of his cousin (i.e. when he is married to her) does not beget a son by her.
= If you do not ask for something, you will never get it.

*** *** ***

١٦٨ – إللي يتجوّز أكبر منّه ، يا كتر همّه .

168. ïlli yitgawwiz akbaṛ minnu, ya kutr hammu.
- He who marries a (woman) older than himself is surely going to be miserable.
= Never marry a woman older than yourself.

*** *** ***

١٦٩ – إللي يتجوّز بالدين يبيع أولاده بالفايظ .

169. ïlli yitgawwiz biddeen yibiiʕ awlaadu bilfaayiẓ.
- He who marries on credit, sells his children (to pay off) the interest.
= Never marry beyond your means.

*** *** ***

١٧٠ – إللي يتجوّز اتنين ، يا قادر يا فاجر .

170. ïlli yitgawwiz itneen, ya ʔaadir ya faagir.
- He who marries two (wives) is either able(i.e. wealthy) or shameless.
= Marrying more than one wife raises problems.

*** *** ***

١٧١ – إللي يقول لمراته يا هانم ، يقابلوها علـى السـلالـم .

171. illi y?uul limraatu ya haanim, yi?abluuha Ƨala ssalaalim.
- He who addresses his wife as "My lady!" causes her to be met at the stairs (out of respect).
= Respect your own and everybody else will respect them.

*** *** ***

١٧٢ – إللي يقول لمراتـه يا عورة ، تلعب بيها الناس الكورة .

172. illi y?uul limraatu ya Ƨoora, tilƧab biiha nnaas ilkoora.
- He who addresses his wife as "You, one-eyed!" will only be inviting people to kick her around like a football.
= People will show respect to members of your family, only if you respect them.

*** *** ***

١٧٣ – الميّـة و النار ، و لا حماتـي فـي الدار .

173. ilmayya winnaar wala ħamaati fiddaar.
- (Rather have) water (flood) and (a destructive) fire than my mother-in-law in my home.
= The presence of one's mother-in-law in one's house is a fate worse than death and destruction.

*** *** ***

١٧٤ – إمشـي فـي جنازة ، و لا تمشـي فـي جوازة .

174. imši fganaaza, wala timši fgawaaza.
- Walk in a funeral procession rather than take part in (the arrangement of) a marriage.
= Match-making is the worst thing a person can get himself into.

*** *** ***

١٧٥ – إن كـان لك مره خشّي ، وإن كـان لك راجل أخرجي .

175. in kaan liiki maṛa xušši, win kaan liiki ṛaagil ixṛugi.
- If you have a woman (relative in a household) , go in; but if you (only) have a man (relative in a household) go out. (i.e. you will be welcome in a house, if you are related to the wife; but if you are related to the husband you will not be made to feel at home.)
= The wife is the ruler of the household.

*** *** ***

١٧٦ – إن عشـقت إعشـق قمر ، وإن سرقت إسـرق جمل .

176. in ʕiši?t iʕša? ?amaṛ, win siri?t isra? gamal.
- If you must fall in love, fall in love with a moon (i.e. a very pretty woman), and if you want to steal, (you should) steal a camel (no less).
= Always aim very high.

*** *** ***

١٧٧ – اذا كـان بـدّك غراب البـين ، إتجوّز اتـنين .

177. iza kaan biddak ɣuṛaab ilbeen, itgawwiz itneen.
- If you want (to have) the crow of separation (i.e. to bring destruction to your own home) marry two (wives).
= Marrying more than one wife is a sure way of self-destruction.

*** *** ***

١٧٨ – كـيد النسـا غلب كـيد الرجا ل .

178. keed innisa ɣalab keed irrigaal.
- The scheming of women surpasses that of men.
= No man is a match for a woman in scheming.

*** *** ***

١٧٩ – من كتّر خطّابها ، بارت .

179. min kutuṛ xuṭṭabha, baaṛit.
- She who has (too) many suitors, never gets married.
= Sometimes a commodity that has a great number of customers looking at it winds up not being sold.

*** *** ***

١٨٠ – قعاد الخزانة ، ولا جوازة الندامة .

180. ʔuʕaad ilxazaana, wala gawazt innadaama.
- (Rather) sitting in a closet than landing in a (miserable) regretful marriage.
= Being on the shelf is preferrable to a bad match.

*** *** ***

١٨١ – خطبوها اتعزّزت ، فاتوها اتندّمت .

181. xaṭabuuha tʕazzizit, fatuuha tnaddimit.
- (When) they asked for her hand in marriage, she shunned their advances (but when) they left her, she regretted (the loss of the chance).
= You may be left high and dry if you go on playing hard to get.

*** *** ***

١٨٢ – خدي شايب يدلّعك ، ولا تاخدي صبي يلوّعك .

182. xudi šaayib yidallaʕik, wala taxdi ṣabi ylawwaʕik.
- Take an old man (in marriage) to pamper you, rather than a young one to torture you.
= There is an advantage in marrying a much older man than yourself (better to be an old man's sweetheart than a young man's fool).

*** *** ***

١٨٣ – خدوهم فقرا ، يغنيكم الله .

183. xuduuhum fu?ara, yiɣniikum alla.

- Take them (i.e. the prospective wives) (from the) poor, and God will make you rich.
= Never hesitate to marry a woman you like just because of her being poor, for it is God who provides for all.

*** *** ***

١٨٤ – يا واخد القرد على كتر ماله ، بكرة يروح المال و يفضل القرد على حاله .

184. ya waaxid il?ird ʕala kutr maalu, bukra yruuɦ ilmaal wiyifdal il?ird ʕala ɦaalu.

- You who is taking (in marriage) a monkey (i.e. an ugly woman) because of her wealth, tomorrow the money will disappear while the monkey remains as (ugly as) ever.
= One will eventually regret marrying an ugly woman mainly because of her money.

*** *** ***

١٨٥ – يا ريتني بيضة وليّ ضبّ ، والله البياض عند الرجال يتحبّ .

185. yaretni beeda wliyya dabb, walla lbayaad ʕand irrigaal yitɦabb.

- I wish I were fair-skinned (even) with buck teeth (for) by God, fairness of the skin is loved by men.
= Fairness of skin is a sign of great beauty (in the eyes of some Egyptians).

*** *** ***

١٨٦ـ زانـي ما يآمـن علـى مراتـه .

186. zaani may?aamin ʕala mṛaatu.

- The adulterer does not trust his wife.
= An evil person always thinks ill of others.

*** *** ***

١٨٧ـ عـرق جنب ودنهم ، ما يحبّـش مراة إبنهم .

187. ʕirʔ gamb widnuhum, mayħibbiš miṛaat ibnuhum.

- A vein (situated) next to their (i.e. the husband's family's) ear doesn't like their daughter-in-law. (So the vein is constantly whispering hatred of the daughter-in-law in their ears).
= A mother-in-law cannot help disliking her daughter-in-law.

*** *** ***

#9 BIRTH AND ORIGIN

١٨٨ — أبوك البصل وأمّـك التوم ، منـين لك الريحة الحلوة يا مشـوم ؟

188. abuuk ilbaṣal wummak ittoom, mineen lak irriiħa lħilwa ya mašuum ?
- (Since) your father is an onion and your mother is garlic, from where (do you expect to acquire) a pleasant scent, you wretch.
= Birth always tells.

*** *** ***

١٨٩ — أسـألـه عـن أبوه ، يقول لـي خالـي شـعيب .

189. as?alu ʕan abuuh, yi?ulli xaali šʕeeb.
- I ask him who his father is, he says to me "My maternal uncle is Shueib". (Here Shueib is an important person.)
= A person will always point out things to his advantage even if they are remotely connected with him.

*** *** ***

١٩٠ – القرعه تتباهي بشعر بنت أختها .

190. il?arʕa titbaaha bšaʕr bint uxtaha.
- The bald girl shows off with her niece's hair.
= This proverb is said of a person who boasts of basic qualities others have and which he himself lacks.

*** *** ***

١٩١ – العرق دسّاس .

191. ilʕir? dassaas.
- The vein buries itself deep.
= Like father, like son. (Children inherit qualities of their parents and their grandparents.)

*** *** ***

١٩٢ – إن دبل الورد ، ريحته فيه .

192. in dibil ilward riħtu fiih.
- (Even) if a rose withers away, still it retains its scent.
= No matter how much they may suffer in life, people of good breeding will always behave correctly.

*** *** ***

١٩٣ – إن لبست خيشة برضها عيشة .

193. in libsit xeeša barḍaha ʕeeša.
- (Even) if she puts on a piece of burlap (very cheap material), she is still Aisha all the same.
= It is breeding, not clothes, that makes people. Clothes Do Not make the man.

*** *** ***

١٩٤ – إن ماكانش لك أهل ، ناسب .

194. in makanš lak ahl, naasib.

- If you do not have a (worthy) family, marry (into one).
= Family status is a great asset.

*** *** ***

١٩٥ – إن طلع العيب من أهل العيب ماهوش عيب .

195. in ṭiliʕ ilʕeeb min ahl ilʕeeb mahuuš ʕeeb.

- Shameful deeds coming from bad people are not (to be considered) shameful.
= An insult from a bad person should be no surprise to anyone.

*** *** ***

١٩٦ – النار تخلّف رماد .

196. innaaṛ tixallif ṛumaad.

- Fire leaves ashes behind.
= Great men's sons seldom do well.

*** *** ***

١٩٧ – الطينة من الطينة ، و اللّتة من العجينة .

197. iṭṭiina min iṭṭiina, willatta min ilʕagiina.

- (This) piece of clay is (taken) from the same piece of clay, and this roll (of dough) is (taken) from this piece of dough.
= A chip off the old block.

*** *** ***

١٩٨ — من غاب عنّك أصله ، دلايل نسبته فعله .

198. min ɣaab ʕannak aṣlu, dalaayil nisbitu fiʕlu.
- If the lineage of someone is unknown to you, evidence of his origin (will be found in) his behavior.
= Well-bred people will always be true to their upbringing.

*** *** ***

١٩٩ — خد الأصيلة ، ولو كانت ع الحصيرة .

199. xud il?aṣiila, walaw kaanit ʕa lħaṣiira.
- Take (in marriage) a girl from a good family even if she (were) (so poor as to be) sitting on a mat.
= Marry a girl from a good home no matter how poor she may be.

*** *** ***

#10 PERSONAL CHARACTERISTICS & DEFECTS

٢٠٠ – أقرع و نزهي .

200. aʔṛaʕ winuzahi.
- Scabby-headed (having ringworm), but sociable.
= This proverb is said of someone who does not realize his shortcomings.

*** *** ***

٢٠١ – أعمى ويبرجس في النّخل .

201. aʕma wiybaṛgis finnaxl.
- (Although) a blind man, yet he still runs about in the palm-tree orchard.
= This proverb is said of one who does not realize his shortcomings.

*** *** ***

٢٠٢ – أيه غرض الأعمى ، قال قفّة عيون .

202. eeh ɣaṛaḍ laʕma, ʔaal ʔuffit ʕuyuun.
- "What does a blind man (most) desire ?"
"A basketful of eyes !", he said.
= People desire most what they lack in themselves.

*** *** ***

٢٠٣ – جا يكحّلها عماها .

203. ga ykaħħalha ʕamaaha.
- He came to put kohl in her eyes (thus making her prettier), he blinded her.
= Meaning well is not good enough, one has to do well also. The road to hell is paved with good intentions.

*** *** ***

٢٠٤ – جبت الأقرع يونّسني ، كشف راسه و خوّفني .

204. gibt laʔṛaʕ yiwannisni, kašaf ṛaasu wxawwifni.
- I brought in a scabby-headed fellow to keep me company; he bared his head and frightened me.
= This proverb is said in situations where the help requested causes problems.

*** *** ***

٢٠٥ – إحترت يا بخرة أبوسك منين .

205. iħtaṛt ya baxṛa abuusik mineen.
- I am at a loss where to kiss you, oh you with bad breath.
= This proverb is said when someone does not know how to approach a certain thorny problem (let alone how to solve it).

*** *** ***

٢٠٦ـ الأقرع ما يباليش من قوبة .

206. ila?ṛaʕ maybaliiš min ?uuba.
- A scabby-headed person does not worry over a single scab.
= People who are in the middle of overwhelming troubles are not further stirred by minor difficulties.

*** *** ***

٢٠٧ـ الحيا في الرجال يورّث الفقر .

207. ilħaya fi rrigaal yiwarris ilfa?ṛ.
- Bashfulness in men bequeathes poverty.
= You have to take the bull by the horns if you wish to get somewhere in this world.

*** *** ***

٢٠٨ـ إللي ما يشوف من الغربال ، والله أعمى .

208. illi ma yšuuf min ilɣuṛbaal, waḷḷa aʕma.
- He who cannot see through a sieve is, by God, blind.
= Hard-headedness can blind the eye. This is used in situations where a matter seems very clear and someone still does not want to admit the facts.

*** *** ***

٢٠٩ـ الغريب أعمى ولو كان بصير .

209. ilɣariib aʕma walaw kaan baṣiiṛ.
- A stranger is blind even if he can see.
= Allowances should be made for a stranger should he err.

*** *** ***

٢١٠ـ التخن ع الجمّيز .

210. ittuxn ʕa lgimmeez.
- Fatness (once considered in Egypt to be very desirable) is (also) found in sycamore trees (not a valuable tree).
= Human beings are valued not by their physical attributes, but by their mental qualities, manners and the like.

*** *** ***

٢١١ـ الطشاش ولا العمى .

211. iṭṭašaaš wala lʕama.
- Rather weak vision than complete blindness.
= Half a loaf is better than none.

*** *** ***

٢١٢ـ ما بلاش ، إلّا العمى و الطراش .

212. ma balaaš, illa lʕama wiṭṭuṛaaš.
- Nothing is free except blindness and deafness.
= You don't get something for nothing.

*** *** ***

٢١٣ـ ما تيجي الطوبه إلّا في المعطوبه .

213. ma tiigi iṭṭuuba illa filmaʕṭuuba.
- A flying stone will only hit a person where he is already injured.
= Bad coincidences do occur at what seems to be the least opportune time. When it rains it pours (lots of luck - all bad).

*** *** ***

٢١٤ – مكسّح طلع يتفسّح ، قال بفلوسه .

214. mikassaħ ṭiḷiʕ yitfassaħ, ʔaal bi fluusu.

- "A crippled person went out for a breath of fresh air " "Out of his own pocket !", he said.
= A person is at liberty to do whatever he wishes, no matter how odd it may seem, so long as he foots the bill himself.

*** *** ***

٢١٥ – نصّ العمى ، ولا العمى كلّه .

215. nuṣṣ ilʕama, wala lʕama kullu.

- Rather half blind (i.e. in one eye) than being completely blind.
= No matter how badly you may be afflicted you could still be worse off. (There is always something to thank God for.) (Half a loaf is better than none.)

*** *** ***

٢١٦ – تيجي مع العور طابات .

216. tiigi maʕa lʕuuṛ ṭabaat.

- A one-eyed person may make a perfect toss in the chance game of /ṭaḅaat/. (Thus defeating others with perfect sight.)
= It is unwise to underestimate an opponent no matter how little his chances of winning may seem.

*** *** ***

٢١٧– أمّ الاخرس تعرف بلغى إبنـها .

217. umm laxraṣ tiʕṛaf biluɣa bnaha.
- The mother of a mute person understands the language of her son, (i.e. his signs).
= Long-term association with situations (even unusual ones) makes one familiar with them.

*** *** ***

٢١٨– خدوا جوز الخرسـة اتـكلّـمت .

218. xadu gooz ilxaṛṣa tkallimit.
- They took away the mute woman's husband and she began to speak.
= In a crisis, people can perform miracles.

*** *** ***

٢١٩– زيّ عجايـز الفرح ، أكـل و نقورة .

219. zayy ʕagaayiz ilfaṛaḥ, akl wnaʔwaṛa.
- Like (the behavior of) old women in a wedding: eating while making fun (of the food).
= This proverb is said of people who complain about a situation in spite of the fact that they benefit greatly from it.

*** *** ***

٢٢٠– علــى ما تتكحّل العمشــة ، يكــون السوق خرب .

220. ʕala ma titkaħħal ilʕamša, ykuun issuuʔ xirib.

- By the time the weak-eyed (bleary or squinty) woman has put kohl on her eyes, the market has closed.

= This proverb is said in a situation when someone takes a long time to do something whose time is limited and so lose out on the opportunity.

*** *** ***

#11 EMOTIONS AND MENTAL NOTIONS

٢٢١ – أقلّـها موّال ينزّه صاحبه .

221. a?allaha mawwaal yinazzah ṣaħbu.

- The least significant song pleases its singer.

= Each person is pleased with his own qualities.

*** *** ***

٢٢٢ – الجعان يحلم بسـوق العيـش .

222. ilgaʕaan yiħlam bisuu? ilʕeeš.

- A hungry man dreams about the bread market.

= Pressing needs will control one's thoughts.

*** *** ***

٢٢٣ـ إللي يفكّر يتعكّر .

223. illi yfakkaṛ yitʕakkaṛ.

- He who thinks (too much about something) becomes troubled.

= Worry-warts live in misery.

*** *** ***

٢٢٤ـ إللي يخاف من عفريت يطلع له .

224. illi yxaaf min ʕafriit yiṭlaʕlu.

- He who fears a ghost will find it in front of him.

= The faint-hearted will always create their own ghosts.

*** *** ***

٢٢٥ـ القلب يحنّ .

225. il?alb yḥinn.

- The heart will grow tender (for one's own family).

= No matter how angry one may be with his dear ones at times, there is always room for them in his heart. Blood is thicker than water.

*** *** ***

٢٢٦ـ لو يدّوا المجنون مية عقل علـى عقله ، ما يعجبوش إلاّ عقلـه .

226. law yiddu lmagnuun miit ʕa?l ʕala ʕa?lu, mayiʕgibuuš illa ʕa?lu.

- If they give a mad person a hundred brains in addition to his own, he would still like only his own.

= People will always stick to their opinions no matter what.

*** *** ***

٢٢٧ – من شاف حاله انشغل باله .

227. min šaaf ħaalu nšaɣal baalu.
- He who becomes aware of his own condition will grow very worried.
= Thank goodness we are not aware of the drawbacks of living. (Ignorance is bliss.)

*** *** ***

٢٢٨ – قالوا للجعان الواحد في واحد بكام ؟ قال برغيف .

228. ʔaalu lilgaʕaan ilwaaħid fi waaħid bikaam? ʔaal birɣiif.
- They asked a hungry man, "How much is one times one ?" He answered, "One loaf of bread".
= Personal preoccupations divert people's attention.

*** *** ***

٢٢٩ – قلب المؤمن دليله .

229. ʔalb ilmuʔmin daliilu.
- The heart of a true believer is his guide.
= This proverb is said in situations where intuition (and one's fears) turn out to be true.

*** *** ***

12 EDUCATION

٢٣٠ ـ أدّب عيالك تنفعهم .

230. addib ʕiyaalak tinfaʕhum.
- Bring up your children well and you will serve them well.
= Good upbringing is the most valuable gift parents can bestow upon their children.

*** *** ***

٢٣١ ـ أكبر منّك بيوم ، يعرف عنك بسنة .

231. akbaṛ minnak biyoom, yiʕṛaf ʕannak bisana.
- A person older than you by one day knows more than you by a whole year.
= The older the wiser.

*** *** ***

٢٣٢ – أوّل الرقص تحنجيل .

232. awwil irra?s tiɦangiil.
- At the initial stage, dancing is (mere) hopping.
= A long journey begins with the first step.

*** *** ***

٢٣٣ – حطّ الحمار في ريح البغل ، إن ماكان يتعلّم شهيقه ،يتعلّم نهيقه .

233. ɦuṭṭ ilɦumaar fi riiɦ ilbayl, in makaan yitʕallim šihii?u, yitʕallim nihii?u.
- Place a donkey beside a mule, if he (i.e. the donkey) does not learn his whinny, he (the mule) will learn his braying.
= He who keeps company with the wolf will learn to howl.

*** *** ***

٢٣٤ – الضحك من غير سبب قلّة أدب .

234. iḍḍiɦk min yeer sabab, ?illit adab.
- Laughing for no reason is a sign of bad manners.
= It's not polite to laugh without obvious reason.

*** *** ***

٢٣٥ – إضرب إبنك وإحسن أدبه ، مايموت إلّا لمّا يفرغ أجله .

235. iḍrab ibnak wiɦsin adabu, maymuut illa lamma yifray agalu.
- Beat your child and bring him up well; he will never die before his alloted time.
= Being stern in bringing up a child is for the child's own benefit. (Spare the rod, spoil the child.)

*** *** ***

٢٣٦ – إكسر للعيل ضلع يطلع لـه إتـنين .

236. iksaṛ lilʕayyil ḍilʕ yiṭlaʕlu tneen.
- Break a rib for a child, and two will come out.
= In the course of teaching a child manners, a parent should not hesitate to use the cane. (Spare the rod, spoil the child.)

*** *** ***

٢٣٧ – إللي ما تعلّموش أمّـه وأبوه ، تعلّمه الأيّام و الليالـي .

237. illi matʕallimuuš ummu wabuuh, tiʕallimu lʔayyaam willayaali.
- He whose mother and father do not teach him, will be taught by the days and nights (i.e. by the vicissitudes of life).
= With the right upbringing, children are able to face life better.

*** *** ***

٢٣٨ – إللي يعيش يشوف كـتير ، قال وإللي يمشـي يشـوف أكـتر .

238. illi yʕiiš yišuuf kitiir, ʔaal willi yimši yšuuf aktaṛ.
- "He who lives (for a long time) sees a lot".
"But the one who travels, sees even more !", he answered.
= Travel is education.

*** *** ***

٢٣٩ – المعزة تعلّم أمّـها الرعـيّـة .

239. ilmiʕza tʕallim ummaha ṛṛaʕiyya.
- A nanny goat teaches its mother how to graze.
= This proverb is said when a person with less knowledge of a subject tries to instruct an expert in that field.

*** *** ***

٢٤٠ـ الأدب فضّلوه على العلم .

240. il?adab faḍḍaluuh ʕala lʕilm.
- Good manners are preferred to knowledge.
= Good manners are even more important than knowledge.

*** *** ***

٢٤١ـ العارف لا يعرّف .

241. ilʕaarif la yuʕaṛṛaf.
- The well-informed person is not to be again informed.
= It is pointless to state your needs to someone who already knows them well.

*** *** ***

٢٤٢ـ العلم بالشيء ولا الجهل به .

242. ilʕilm biššee? wala lgahl biih.
- Knowledge about something is better than ignorance of it.
= It is better to know about all matters, even the ones you think you might not need.

*** *** ***

٢٤٣ـ العلم في الراس مش في الكرّاس .

243. ilʕilm fiṛṛaas miš filkaṛṛaas.
- Knowledge is in the head not in the notebook.
= It is what one knows, not what one writes down in a book, that counts.

*** *** ***

٢٤٤ – التكـرار يعلّم الحمار .

244. ittikṛaaṛ yiʕallim ilħumaaṛ.

- Repetition teaches (even) a donkey.
= By repetition, a person eventually learns no matter how dumb he may be. Practice makes perfect.

*** *** ***

٢٤٥ – إتعلّـم السحر و لا تعمل بوش .

245. itʕallim issiħr wala tiʕmilbuuš.

- Learn (even) black magic but do not practice it.
= A person should acquire every kind of knowledge available, even if he has no practical use for it.

*** *** ***

٢٤٦ – كـلّ شـيخ و له طريقـة .

246. kull šeex wi luh ṭaṛii?a.

- Every master has his own method.
= People differ in the ways they handle matters.

*** *** ***

٢٤٧ – كـتر الحزن يعلّـم البكـا .

247. kutṛ ilħuzn yiʕallim ilbuka.

- Excessive grief teaches one how to weep.
= Practice makes perfect.

*** *** ***

٢٤٨ - ما يعرفش طظ من سبحان الله .

248. mayiʕrafš ṭuẓẓ min subħaan aḷḷaah.

- He does not know how to distinguish between "baloney!" (vulgar way of saying "nonsense" "so what!"), and "Praise be to God."

= He has no ability to make judgments or discriminate between good and bad.

*** *** ***

٢٤٩ - من أدّب أولاده ، أرغم حسّاده .

249. min addib awlaadu, aṛɣam ħussaadu.

- He who brings up his children well brings about the constraint of his enemies (those jealous of him).

= The greatest gift parents can give their children is good upbringing.

*** *** ***

٢٥٠ - شابت لحاهم ، والعقل لسة ما جاهم .

250. šaabit liħaahum, wilʕaʔl lissa magaahum.

- (Although) their beards have become grey,(they have not yet become wise) no mind or brain has come to them.

= One should grow wiser as he becomes older.

*** *** ***

٢٥١ – تعلّم فـي المتبلّـم يصبح ناسـي .

251. tiʕallim filmitballim yiṣbaħ naasi.

- (No matter how much) you teach a dumb one, he wakes up the next day having forgotten (what you taught him).
= No use wasting one's time teaching a dumb person.

*** *** ***

٢٥٢ – عـيب الولد من أهله .

252. ʕeeb ilwalad min ahlu.

- The shameful acts of a child come from his family.
= One's behavior as a grown-up is largely determined by the kind of parents he has had.

*** *** ***

٢٥٣ – عند الأمتحان يكـرم المرء أو يهان .

253. ʕinda lʔimtiħaan yukṛamu lmaṛʔu aw yuhaan.

- It is at the time of the test that a person may be honored or discredited.
= The worth of people is known only through trial.

*** *** ***

٢٥٤ – عـمر المرة ما تربّـي عجل ويحرت .

254. ʕumṛ ilmaṛa ma tṛabbi ʕigl wyiħrit.

- A woman never trains a calf to plough.
= A boy (always) needs a father.

*** *** ***

#13 WEALTH, POVERTY & SOCIAL CLASSES

٢٥٥ – ألحس مسنّي و ابات مهنّي .

255. alħas misanni wabaat mihanni.
- I (would rather) lick my whetting stone (for supper knowing that I would not get much out of it) and go to sleep carefree.
= Greed and serenity do not go together. Contentment is a great virtue.

*** *** ***

٢٥٦ – بين البايع والشاري ، يفتح اللـه .

256. been ilbaayiʕ wiššaari, yiftaħ aḷḷa.
- Between the seller and the buyer, (one can say) "May God open (another door)". (A phrase used by merchants in turning down an offer from a prospective buyer.)
= In buying and selling everyone suits himself.

*** *** ***

٢٥٧ – بيع بخمسة وإشتري بخمسة ، يرزقك الله من بين الخمستين .

257. biiʕ bixamsa wištiri bxamsa, yirzuʔak aḷḷah min been ilxamsiteen.
- Sell (your goods) for five piasters and buy (replacement) for five piasters and God will help you make profit between the two fives.
= Quick buying and selling, even for a small profit, is better for business than waiting longer for larger profits.

*** *** ***

٢٥٨ – أيه ياخد الريح من البلاط .

258. eeh yaaxud irriiħ min ilbaḷaaṭ.
- What can the wind get off the tile ?
= You cannot get blood from a turnip.

*** *** ***

٢٥٩ – فقر بلا دين ، هو الغني الكامل .

259. faʔṛ bila deen, huwwa lɣina lkaamil.
- (Being in) poverty without being in debt is the height of wealth.
= Being free of debt is great wealth.

*** *** ***

٢٦٠ – فقر و عنطزة .

260. faʔṛ wʕanṭaẓa.
- (Both) poverty and pomposity.
= This proverb is said in situations where a poor person displays haughty demeanor.

*** *** ***

٢٦١ - هين قرشك ، ولا تهين نفسك .

261. hiin ʔiršak, wala thiin nafsak.
- Lean on your money rather than on yourself.
= Money is to serve us not the other way around.

*** *** ***

٢٦٢ - حبّة تتقّل الميزان .

262. ɦabba ttaʔʔal ilmizaan.
- A single grain increases the weight on the scales.
= Nothing is so insignificant that it does not make a difference of some kind.

*** *** ***

٢٦٣ - حسن السوق ، ولا حسن البضاعة .

263. ɦusn issuuʔ, wala ɦusn ilbuḍaaʕa.
- It is better that an article be in demand, i.e. have a good market, than be of good quality.
= There is a better chance of making profit in a good market than in good products.

*** *** ***

٢٦٤ - الفقير ريحته وحشة .

264. ilfaʔiir riɦtu wiɦša.
- The poor man has a foul odor.
= Poor people are usually avoided like the plague.

*** *** ***

٢٦٥ – الفقر حشمة والعزّ بهدلة .

265. ilfaʔṛ ɦišma wilʕizz bahdala.
- Poverty is modesty and (but) wealth (may lead to) extravagance.
= Temptation and wealth may go together. This proverb is said when you see a rich person in gaudy apparel or acting immodestly.

*** *** ***

٢٦٦ – الجوع كافر .

266. ilguuʕ kaafir.
- Hunger is godless.
= A hungry man will do anything.

*** *** ***

٢٦٧ – إللي معاه قرش يسوى قرش ، و اللي ما معاهش قرش ما يسواش قرش .

267. illi mʕaah ʔirš yiswa ʔirš, willi mamʕahš ʔirš mayiswaaš ʔirš.
- He who has one piaster is worth one piaster; and he who does not have a piaster is not worth one piaster.
= People are judged by how much money they have.

*** *** ***

٢٦٨ – إللي تجيبه الرياح تاخده الزوابع .

268. illi tgiibu rriyaaɦ taxdu zzawaabiʕ.
- What winds bring, storms take away.
= Easy come, easy go. This proverb is generally said of great wealth easily spent and squandered.

*** *** ***

٢٦٩ – المفلّس غلب السلطان .

269. ilmifallis ɣalab iṣṣulṭaan.
- The penniless man got the better of the sultan.
= If you have nothing you have nothing to lose.

*** *** ***

٢٧٠ – المتغطي ببتاع الناس عريان .

270. ilmitɣaṭṭi bibtaaʕ innaas ʕiryaan.
- He that is wrapped up with what belongs to others is naked.
= It is but an empty purse that is full of other men's money.

*** *** ***

٢٧١ – الخسارة تعلّم الشطارة .

271. ilxusaaṛa tʕallim iššaṭaaṛa.
- Loss teaches cleverness.
= By losing one learns how to be clever.

*** *** ***

٢٧٢ – العين بصيرة واليدّ قصيرة .

272. ilʕeen baṣiiṛa wilyadd ʔaṣiiṛa.
- The eye sees but the arm is short (cannot reach).
= This proverb is said when someone wishes for something beyond his means.

*** *** ***

٢٧٣ ـ الصدقة المستخبّيّة في البيع و الشرا .

273. iṣṣada?a lmistixabbiyya filbeeʕ wiššira.
- The hidden charity is in buying and selling.
= Allowing oneself to be over-charged by a poor vendor is a form of hidden charity.

*** *** ***

٢٧٤ ـ الصيت و لا الغنى .

274. iṣṣiit wala lɣina.
- Rather fame than wealth.
= In dealing with people, it is what they think of you, rather than what you actually are, that is more important.

*** *** ***

٢٧٥ ـ إطبخي يا جارية ، كلّف يا سيد .

275. iṭbuxi ya garya, kallif ya siid.
- "Cook, slave girl !"
"Furnish the money, master !"
= You can obtain whatever you want so long as you pay for it.

*** *** ***

٢٧٦ ـ كان في جرّة و خرج برّا .

276. kaan fi gaṛṛa wxaṛag baṛṛa.
- It was in a pitcher and it came out.
= It became known suddenly.

*** *** ***

٢٧٧ـ كـلّ برغوت علـى قدّ دمّـه .

277. kull baryuut ʕala ʔadd dammu.
- Every flea is (measured) according to (the quantity of) blood.
= Everyone should spend according to his own means.

*** *** ***

٢٧٨ـ لمّـا انت أمير ، وانا أمير ، أمّـال من راح يسـوق الحمير ؟

278. lamma nta amiir, wana amiir, ummaal miin ṛaaḥ yisuuʔ ilḥimiir?
- If you are a prince and I am a prince, who is to drive the donkeys ?
= There is no good accord where every man would be a lord, i.e. having all chiefs and no Indians.

*** *** ***

٢٧٩ـ لو لا الكـاسـورة ما كـانت الفاخورة .

279. lawla lkasuuṛa ma kaanit ilfaxuuṛa.
- But for breakage there would be no pottery.
= Continual use leads to more production.

*** *** ***

٢٨٠ـ ما غـني إلّا الله .

280. ma yani illa aḷḷaah.
- None is (really) wealthy except for God.
= However wealthy a person may be, he will always need others.

*** *** ***

٢٨١ـ قالوا يا اللي أبوك مات من الجوع ، قال هو شاف شيء ولا كلش .

281. ʔaalu ya lli abuuk maat min ilguuʕ, ʔaal huwwa šaaf šeeʔ wala kalš.

- They said, "You whose father died out of hunger!" He retorted, "Was it because he saw something and did not eat it?" (i.e. they should be more ashamed than he for they left the father to die of hunger.)
= The complaint you level against me, in fact, condemns you rather than me.

*** *** ***

٢٨٢ـ شعرة من جلد الخنزير مكسب .

282. šaʕṛa min gild ilxanziir maksab.

- (Even) a single hair from a pigs' hide is a profit.
= Anything that comes your way, insignificant though it might be, should be welcome.

*** *** ***

٢٨٣ـ تروح فين يا زعلوك بين الملوك .

283. tiṛuuħ feen ya zaʕluuk been ilmuluuk.

- Where do you go among kings, you vagabond ?
= You are completely out of your league.

*** *** ***

٢٨٤ـ زبلة ويقاوح التيّار .

284. zibla wiyʔaawiħ ittayyaaṛ.

- A tiny piece of dung, but it resists the water current.
= Said of someone who forgets his station in life and goes against an influential person.

*** *** ***

٢٨٥ – علـى قدّ لحافـك ، مـدّ رجليك .

285. ʕala ʔadd lħaafak, midd rigleek.
- According to the size of your quilt stretch out your legs.
= Cut your coat according to your cloth.

*** *** ***

٢٨٦ – عيـش فـي العزّ يوم ، ولا تعيش فـي الذلّ سـنة .

286. ʕiiš filʕizz yoom, wala tʕiiš fizzull sana.
- Rather live one day with dignity than a whole year in humiliation.
= Living in humiliation is no living at all.

*** *** ***

٢٨٧ – غـني مات جرّوا الخبر ، فـقير مات ما فـيش خبر .

287. ɣani maat garru lxabaṛ, faʔiir maat mafiiš xabaṛ.
- A rich man died and they made the news run fast; a poor man died and there is no news.
= This is a comment on the power of the influence of the rich on society even after their death.

*** *** ***

٢٨٨ – غـنى النـفـس هو الغنى الكـامـل .

288. ɣina nnafs huwwa lɣina lkaamil.
- The wealth of the soul is the perfect wealth.
= He who is content in his poverty is wonderfully rich.

*** *** ***

#14 WORK

٢٨٩ – أكـل و مـرعـة ، و قـلّة صنعة .

289. akl wmarʕa wʔillit ṣanʕa.
- Food and pasture (but) no profession (i.e. no work to show for them).
= A parasitic existence.

*** *** ***

٢٩٠ – أعمل حاجتـي بايدي ، ولا أقول للكـلب يا سيدي .

290. aʕmil ħagti bʔiidi, wala aʔuul lilkalb ya siidi.
- I would attend to my own needs myself rather than address a dog as "master !"
= There is no benefit in seeking help from a bad person.

*** *** ***

٢٩١ – دقّة ع السندال ، ودقّة ع الوتد .

291. da??a ʕa ssindaal, wida??a ʕa lwatad.
- One stroke on the anvil and the other on the peg. (i.e. to have the burden shared.)
= In dealing with others, alternate harsh blows with soft ones.

*** *** ***

٢٩٢ – البركة في البكور .

292. ilbaṛaka filbukuuṛ.
- God's blessing is in (getting up) early.
= An hour in the morning is worth two in the evening.

*** *** ***

٢٩٣ – الجري نصّ الشطارة .

293. ilgary nuṣṣ iššaṭaaṛa.
- Running (away) is half the cleverness.
= Discretion is the better part of valor.

*** *** ***

٢٩٤ – إللي وراه المشي ، الجري أحسن له .

294. illi waṛaah ilmašy, ilgary aħsanlu.
- He who has to walk, running is better for him.
= If you have to do a certain amount of work within a certain period, try to do more in less time for you never know what obstacles you may encounter.

*** *** ***

٢٩٥ – إللي ياكـل بلاش ما يشبعـش .

295. illi yaakul balaaš mayišbaʕš.
- He who eats for free never becomes sated.
= Something gained too easily never satisfies a person.

*** *** ***

٢٩٦ – إللي عليك إعملـه ، والباقـي علـى الله .

296. illi ʕaleek iʕmilu , wilbaaʔi ʕala ḷḷaah.
- Do what you have to do (i.e. do your best) and (leave) the rest to God.
= Do your best and depend on God. God helps him who helps himself.

*** *** ***

٢٩٧ – الايد البطّـالـة نجسـة .

297. ilʔiid ilbaṭṭaala nigsa.
- The idle hand is contaminated.
= Idle hands are the devil's tools.

*** *** ***

٢٩٨ – القـفّـة إللي لها ودنين ، يشيلوها إتـنين .

298. ilʔuffa illi liiha widneen, yišiluuha tneen.
- The basket that has two ears (i.e. handles) should be carried by two persons.
= Many hands make light work.

*** *** ***

٢٩٩ – العجلة من الشيطان .

299. ilʕagala min iššiṭaan.
- Haste is from the devil.
= Haste makes waste.

*** *** ***

٣٠٠ – إن كتر شغلك فرّقه على أيّام .

300. in kutur̥ šuɣlak farraʔu ʕala ayyaam.
- If you have too much work, spread it over several days.
= To keep a constant level of work is better than trying to do too much at one time, thus impairing the quality of your production. Rome was not built in a day.

*** *** ***

٣٠١ – الرغيف المقمّر للصاحب إللي يدوّر .

301. irriɣiif ilmiʔammar̥ liṣṣaaħib illi ydawwar̥.
- The toasted loaf goes to the person who searches.
= The prize goes to the one who works for it. To the victor go the spoils.

*** *** ***

٣٠٢ – إسعى يا عبد وأنا أسعى معاك .

302. isʕa ya ʕabd wana asʕa mʕaak.
- (God says) strive, you mortal, and I'll strive with you.
= God helps him who helps himself.

*** *** ***

٣٠٣ – إتعب ترتاح

303. itʕab tirtaaɦ.

- Work hard and you will rest.
= He who labors and thrives spins gold.

*** *** ***

٣٠٤ – إتعب علــى الشــيء تلاقيــه .

304. itʕab ʕala ššee? tila?iih.

- Exert yourself over something (i.e. an item of work) and you will find it, (i.e. you will reap the rewards).
= He who works shall eat.

*** *** ***

٣٠٥ – إزرع كـلّ يوم ، تاكـل كـلّ يوم .

305. izraʕ kull yoom, taakul kull yoom.

- Sow (something) every day (and) you (will find something to) eat every day.
= Constant work results in constant gain.

*** *** ***

٣٠٦ – إعمل بخمســة و حاســب البطّال .

306. iʕmil bixamsa wɦaasib ilbaṭṭaal.

- Work for (even as little as) five (piasters) and ask an idle person to give you an account (of what he has earned).
= Working even for very little is better than sitting idle.

*** *** ***

٣٠٧ – كلمة يا ريت عمرها ما تعمّر بيت .

307. kilmit yareet ʕumṛaha ma tʕammaṛ beet.
- The phrase "I wish" never causes a home to prosper.
= Wishes never can fill a sack.

*** *** ***

٣٠٨ – كلّ شيء في أوّله صعب .

308. kull šee? fi awwilu ṣaʕb.
- Everything is difficult in its early stages.
= All things are difficult at first.

*** *** ***

٣٠٩ – كلّ تأخيرة وفيها خيرة .

309. kull ta?xiira wfiiha xiira.
- There is an advantage in every bit of delay.
= Sometimes delay can be a blessing.

*** *** ***

٣١٠ – لو كان للبيضة ودنين ، كان يشيلها إتنين .

310. law kaan lilbeeḍa widneen, kaan yišilha tneen.
- If an egg had two ears (i.e. handles) two (persons) would carry it.
= Many hands make light work. (Said in praise of cooperation.)

*** *** ***

٣١١ـ ما يجيبها إلّا رجالها .

311. ma ygibha illa rgalha.
- None can achieve it (i.e. such a feat) but its men.
= For every task, however impossible it may seem, there is someone who can carry it out.

*** *** ***

٣١٢ـ ما يمسح دمعتك إلّا إيدك .

312. ma yimsaħ dimʕitak illa iidak.
- Nothing can wipe away your tear except for your own hand.
= Would you best be served, serve yourself.

*** *** ***

٣١٣ـ قشّش على ميّتك تسخن .

313. ʔaššiš ʕala mayyitak tisxan.
- Gather straw for your water (and it will) heat up.
= The plough goes not well if the ploughman holds it not. God helps him who helps himself.

*** *** ***

٣١٤ـ صاحب بالين كداب ، وصاحب تلاتة منافق .

314. ṣaaħib baleen kaddaab, wiṣaaħib talaata mnaafiʔ.
- A person of two minds (i.e. who divides his attention between two matters) is a liar (i.e. he lies to himself) and the one with three is a hypocrite (because he pretends to be convinced of his course of action.
= Jack of all trades and master of none.

*** *** ***

٣١٥ – صنعة بلا أستاذ ، يدركها الفساد .

315. ṣanʕa bila ustaaz, yidrikha lfasaad.
- A profession without a master (is bound to) get corrupted.
= The best way to keep a trade alive is to learn it from a master.

*** *** ***

٣١٦ – صنعة في اليدّ أمان من الفقر .

316. ṣanʕa filyadd amaan min ilfaʔṛ.
- A skill in the hand (i.e. to have a skill) is security against poverty.
= Knowledge of a skill is insurance against poverty.

*** *** ***

٣١٧ – يعمل من الجلّة كرملّة ، و من ميّة الفسيخ شربات .

317. yiʕmil min ilgilla kaṛamilla, wi min mayyit ilfisiix šaṛbaat.
- He makes caramel out of dung and juice out of the water (drained) from salted fish.
= He performs miracles. Said of someone who has the "Midas touch".

*** *** ***

#15 PROFESSIONS

٣١٨ــ أبــقى ســقّا ، و ترشّ علــيّ الميّــه .

318. ab?a sa??a,witrušš ʕalayya lmayya !
- How can I be a water carrier when you sprinkle water at me ! (i.e. in order to upset me).
= I am too hard a nut for you to crack.

*** *** ***

٣١٩ــ أيــه تعمل المشــطه فــي الوشّ العكــر ؟

319. eeh tiʕmil ilmašṭa filwišš ilʕikir.
- What can a beautician do for an ugly mug?
= You cannot make a silk purse out of a sow's ear.

*** *** ***

٣٢٠ – حاميها حراميها .

320. ɦamiiha ɦaṛamiiha.

- Its guard is its thief.
= This proverb is used to describe someone who is assigned to safeguard something and turns out to be untrustworthy. (Like asking the fox to guard the chickens.)

*** *** ***

٣٢١ – حرامي بلا بيّنة سلطان .

321. ɦaṛaami bila bayyina sulṭaan.

- A thief with no proof against him is a sultan (i.e. master of the situation).
= One who commits a crime to which there are no witnesses is as good as innocent.

*** *** ***

٣٢٢ – حسنة وانا سيدك .

322. ɦasana wana siidak.

- (Give me) alms and I am your master. (i.e. you should consider me your master.)
= This is a comment on the behavior of someone who acts haughty with you, though in great need of your help. Beggars shouldn't be choosers.

*** *** ***

٣٢٣ – الفاضي يعمل قاضي .

323. ilfaaḍi yiʕmil ʔaaḍi.

- The idle man sits in judgment (of others).
= This is said of an idle person who spends his time looking into other people's affairs just to keep himself busy.

*** *** ***

٣٢٤ – الحرامي الشاطر ما يسرقش من حارته .

324. ilħaraami ššaatir mayisraʔš min ħartu.
- A smart thief does not steal from his own neighborhood.
= One ought to respect one's neighborhood.

*** *** ***

٣٢٥ – إللي يتحامى في غزيّة تحميه .

325. illi yitħaama fɣaziyya tiħmiih.
- He who seeks protection from a (female) dancer (not a highly-regarded profession) will be protected.
= We should assist those who seek our help.

*** *** ***

٣٢٦ – إللي يعرف الشحّات بابه ، يا طول عذابه .

326. illi yiʕraf iššiħħaat baabu, ya tuul ʕazaabu.
- He whose door a beggar knows will suffer forever.
= The trouble with assisting others is that they may grow to take advantage of the assistance.

*** *** ***

٣٢٧ – المركب إللي لها ريّسين تغرق .

327. ilmarkib illi liha rayyiseen tiɣraʔ.
- The boat that has two captains sinks.
= Too many cooks spoil the broth.

*** *** ***

٣٢٨ – المـيّة تكـدّب الغطّاس .

328. iImayya tkaddib iIɣaṭṭaaṣ.
- The water makes a liar (i.e. finds out the worth of) out of the diver.
= The proof of the pudding is in the eating.

*** *** ***

٣٢٩ – الغزّالـة تغزل برجل حمار .

329. iIɣazzaala tiɣziI birigl ħmaaṛ.
- A (good) spinner (of yarn) can (equally well) spin with (even) a leg of a donkey.
= With experience and ability nothing is too dificult.

*** *** ***

٣٣٠ – الشـحّـات لـه نصّ الدنيا .

330. iššaħħaat luh nuṣṣ iddunya.
- A beggar owns half the world (since he shares in everyone's property).
= This is in the reference to the great gains that those who live off the fat of the land get.

*** *** ***

٣٣١ – التاجر لمّـا يفـلّس ، يفـتّـش فـي دفاتره القـديمـة .

331. ittaagir lamma yfallis, yifattiš fidafatru I?adiima.
- When a businessman goes bankrupt he searches in his old ledgers.
= A drowning man will reach for a straw.

*** *** ***

٣٣٢ - إتعلّم الزيانة في روس اليتامى .

332. itʕallim izziyaana fṛuus ilyataama.
- He learned barbering on the heads of orphans.
= He took advantage of the defenseless.

*** *** ***

٣٣٣ - الزمّار ما يخبّيش دقنه .

333. izzammaaṛ mayxabbiš daʔnu.
- A fiddler does not (i.e. cannot) hide his chin.
= There is no way one can hide apparent matters from others indefinitely.

*** *** ***

٣٣٤ - لمّا تتخانق الحراميّة يبان المسروق .

334. lamma titxaaniʔ ilħaṛamiyya ybaan ilmasruuʔ.
- When thieves quarrel the stolen objects show up.
= Illicit gains will show up sooner or later.

*** *** ***

٣٣٥ - من جاور الحدّاد يتحرق بناره .

335. min gaawir ilħaddaad yitħiriʔ binaaṛu.
- If you sit next to a blacksmith you will be burnt by his fire.
= A person is judged by the company he keeps.

*** *** ***

٣٣٦ – ملوخيّـة وعيش ليّـن ، يا خرابك يا مزيّـن .

336. muluxiyya wʕeeš layyin, ya xaṛaabak ya mzayyin.
- Jew's mallow (a favorite Egyptian vegetable) and soft bread, what a ruinous condition you are in, barber !
= Living beyond one's means leads to ruin.

*** *** ***

٣٣٧ – قالوا للحرامـي إحلف ، قال جا الفرج .

337. ʔaalu lilħaṛaami iħlif, ʔaal ga lfaṛag.
- They said to the thief, "Will you swear that you are innocent ?". He said (to himself),"Escape is imminent!"
= A criminal's word of honor is worth nothing.

*** *** ***

٣٣٨ – سـبع صنايع والبخت ضايع .

338. sabaʕ ṣanaayiʕ wilbaxt ḍaayiʕ.
- (To have) seven skills but lost luck (bad luck).
= Usually used by those who claim to have little luck with their so-called high qualifications.

*** *** ***

٣٣٩ – شحّات وعينه غليضة .

339. šaħħaat wiʕeenu ɣaḷiiḍa.
- A beggar with a brazen eye.
= An audacious beggar. This is a comment on the behavior of someone who asks for assistance in a bold manner.

*** *** ***

٣٤٠ – شحات يكره شحات ، وصاحب البيت يكره الاتنين .

340. šaħħaat yikrah šaħħaat, wiṣaaħib ilbeet yikrah litneen.
- One beggar hates another beggar but the master of the house (whose charity they compete for) hates them both.
= This is said in situations where two undesirable characters are competing with each other. They cannot stand one another. Those who come in contact with them cannot stand either of them.

*** *** ***

٣٤١ – تموت الرقاصة و وسطها بيلعب .

341. timuut irra??aaṣa wwisṭaha byilʕab.
- A dancer dies while her waist continues to wiggle.
= Old habits die hard.

*** *** ***

٣٤٢ – أجرة الخياط تحت إيده .

342. ugrit ilxayyaaṭ taħt iidu.
- A tailor's fee is (always) in his hand. Since you have given the tailor the material to be sewn, he is not worried about his fee. (The material is usually worth more than the fee.)
= This proverb is said in situations where the tradesman does not require a deposit for goods left to be worked by him.

*** *** ***

٣٤٣ – زيّ المراكبيّة ، ما يفتكروش ربّنا إلاّ في وقت الغرق .

343. zayy ilmarakbiyya, mayiftikruuš ṛabbina illa fi waʔt ilɣaraʔ.
- Like sailors, they only remember God if drowning is imminent.
= People remember those who can help them only in times of trouble. There are no atheists in foxholes.

*** *** ***

٣٤٤ – زيّ المزيّن ، يضحك على الاقرع بطقطقة المقصّ .

344. zayy ilmizayyin, yiḍħak ʕa llaʔṛaʕ biṭaʔṭaʔt ilmiʔaṣṣ.
- Like a barber who deceives a bald man with the clicking of the scissors.
= People are tricked through their own self-delusion. This also refers to artful people who can convince you that they are doing something for you when they aren't.

*** *** ***

٣٤٥ – زيّ سلام المواردي على الفسخاني .

345. zayy salaam ilmawardi ʕala lfasaxaani.
- Like a rosewater-distiller's greeting to a fish curer.
= From a distance.

*** *** ***

٣٤٦ – زمّار الحيّ ما يطربش .

346. ẓammaaṛ ilħayy mayiṭṛibš.
- The town piper (i.e. the local one) cannot please (his own people).
= A prophet is without honor in his own country.

*** *** ***

٣٤٧ـ علّمناهم الشحّاتة سبقونا ع الأبواب .

347. ʕallimnaahum iššiħaata saba?uuna ʕa llibwaab.
- We taught them how to beg, and they beat us to the doors.
= To bite the hand that feeds you.

*** *** ***

٣٤٨ـ غسّله و إعمل له عمّة . قال أنا مغسّل وضامن جنّة ؟

348. ɣassilu wiʕmillu ʕimma. ?aal, ana mɣassil wiḍaamin ganna ?
- "Wash him (the corpse) and wind a turban around his head !"
"Am I both a washer and guarantor (of entry) to Heaven ?!" he (the undertaker) said.
(Wearing a turban is a sign of piety.)
= One can only do so much.

*** *** ***

#16 MONEY AND COMMERCE

٣٤٩ — أكتر التجّار فجّار .

349. aktaṛ ittuggaaṛ fuggaaṛ.
- The majority of dealers are perverted (i.e. have no principles).
= A dealer's testimony about his goods is worth nothing.

*** *** ***

٣٥٠ — بالفلوس على أحسن شيء تدوس .

350. bilfiluus ʕala aḥsan šeeʔ tiduus.
- With money you can trample on the best of things.
= Money will do anything.

*** *** ***

٣٥١ – ده في السوق ، وده في السوق ، والرّك على النصيب .

351. da fissuu?, wida fissuu?, wiṛṛakk ʕala nnaṣiib.
- This is in the market, and that is in the market but the most important thing is destiny.
= Of all the choices open to them, people get what God has fated to be theirs.

*** *** ***

٣٥٢ – ضيّع سوقك ، ولا تضيّع فلوسك .

352. ḍayyaʕ suu?ak, wala tḍayyaʕ fluusak.
- Rather lose the market than your money.
= A person should not complete a deal unless the terms are right, even if it means going home empty-handed.

*** *** ***

٣٥٣ – جبال الكحل تفنيها المراود ، وكتر المال تفنيه السنين .

353. gibaal ilkuħl tifniiha lmaṛaawid, wikutṛ ilmaal tifniih issiniin.
- Mountains of kohl are used up by eye applicators and an abundance of wealth is demolished by the years.
= No one should be completely satisfied with whatever he has; time devours all things.

*** *** ***

٣٥٤ – إحضر مالك يزيد خرّوبة .

354. iħḍaṛ maalak yiziid xaṛṛuuba.
- Be present and your money will turn out to be more by a groat.
= The plough goes not well, if the ploughman holds it not. Everyone must attend to his business.

*** *** ***

٣٥٥ – البحر يعوز الزيادة .

355. ilbaħṛ yʕuuz izziyaada.
- (Even) the sea needs more (water).
= a) No one can be self-sufficient.
  b) People never have enough.

*** *** ***

٣٥٦ – البلاش كتّر منّه .

356. ilbalaaš kattaṛ minnu.
- What is for free, acquire a lot of it.
= You cannot have too much of what costs you nothing.

*** *** ***

٣٥٧ – الفلوس مع التيوس .

357. ilfiluus maʕa ttiyuus.
- (The most) money is with billy-goats (i.e. the unworthy).
= Comment (usually) by the less fortunate about rich people.

*** *** ***

٣٥٨ـ الفلوس زيّ العصافير ، تروح و تيجـي .

358. ilfiluus zayy ilʕaṣafiir, tiṛuuɦ witiigi.
- Money is like sparrows, it goes and comes.
= Do not be overjoyed by material gains or overly upset by material loss, for money comes and goes.(Easy come,easy go.)

*** *** ***

٣٥٩ـ إللي بدّك ترهنه بيعه .

359. illi biddak tiṛhanu biiʕu.
- What you wish to pawn, sell.
= If you can do without something as to be able to pawn it, you are well-advised to sell it outright, for you rarely are able to get it back anyway.

*** *** ***

٣٦٠ـ إللي فـي الســوق مـنّه ، ما تحمل همّه .

360. illi fissuuʔ minnu, ma tiɦmil hammu.
- What is available in the market, do not worry about it.
= What money can buy the heart should not be broken over.

*** *** ***

٣٦١ـ إللي ما هو لك يهون عليك .

361. illi ma hu lak yihuun ʕaleek.
- What you do not own, you do not mind what happens to it.
= A person does not treasure other people's property.

*** *** ***

٣٦٢ – إللي ما يدلّل على بضاعته تبور .

362. illi ma ydallil ʕala bḍaʕtu tbuuṛ.
- He who does not cry out to sell his wares, will be stuck with them.
= Every merchandise needs a crier (advertizer).

*** *** ***

٣٦٣ – إللي ما معهوش ما يلزموش .

363. illi mamʕahuuš mayilzamuuš.
- He who does not have (i.e. the one without financial means) does not need (i.e. should not be wanting something that costs money).
= Do not live beyond your means.

*** *** ***

٣٦٤ – إللي يحضر السوق يبيع و يشتري .

364. illi yiḥḍaṛ issuuʔ yibiiʕ wiyištiri.
- He who attends the market buys and sells.
= If you go to the market, you are bound to get involved in some type of commercial dealing.

*** *** ***

٣٦٥ – إللي يروح السوق يسّوّق .

365. illi yṛuuḥ issuuʔ yissawwaʔ.
- He who goes to the market deals.
= If you go to the market, you are bound to buy something.

*** *** ***

٣٦٦ـ المال إللي ما تتعب فيه اليد ، ما تحزن عليه القلـب .

366. ilmaal illi ma titʕab fiih ilyadd, mayiħzan ʕaleeh ilʔalb.
- The money that the hand does not tire over (to acquire) the heart does not grieve over (when it is lost).
= Easy come, easy go.

*** *** ***

٣٦٧ـ المال السايب يعلّم السـرقة .

367. ilmaal issaayib yiʕallim issirʔa.
- Unguarded money teaches stealing.
= An open door may tempt a saint.

*** *** ***

٣٦٨ـ القرش الأبـيض ينفع فـي اليوم الأسـود .

368. ilʔirš labyaḍ yinfaʕ filyoom liswid.
- A white piaster (coin; equivalent to saying "a red cent") will come in handy on a black day.
= Save something for a rainy day.

*** *** ***

٣٦٩ـ القرش صيّاد .

369. ilʔirš ṣayyaad.
- A piaster (i.e. money) is a hunter.
= Money draws money.

*** *** ***

٣٧٠ ـ الغالي تمنه فيه .

370. ilɣaali tamanu fiih.
- The expensive (article) has its value in it.
= One will never regret paying a high price for a well-made article. You get what you pay for.

*** *** ***

٣٧١ ـ إصرف ما في الجيب ، يأتيك ما في الغيب .

371. iṣṛif ma filgeeb, yiʔtiik ma filɣeeb.
- Spend what you have in your pocket and that which is hidden (i.e. divine secret) will come to you.
= Spend and God will send.

*** *** ***

٣٧٢ ـ إذا اشتريت ، إفتكر السوق .

372. iza štareet, iftikir issuuʔ.
- If you buy, remember the market.
= A wise person buys only what he can find a ready market for, should he wish to resell it.

*** *** ***

٣٧٣ ـ إذا وصلت وسلّم الله ، بيع بما قسم الله .

373. iza waṣaḷt wsallim aḷḷah, biiʕ bima ʔasam aḷḷah.
- Once you arrive (in the market place) and God grants (you) safety, sell for what God has fated, (i.e. the day's price).
= A quick sale, even at a lower price, may be better business than waiting longer for a higher price.

*** *** ***

٣٧٤ـ الزبون الزفت يا يبدّر ، يا يأخّر .

374. izzibuun izzift ya ybaddaṛ, ya yʔaxxaṛ.
- The bad customer either comes too early or too late.
= Comment on people who always choose the wrong time to ask for something.

*** *** ***

٣٧٥ـ كويّس ورخيّص و إبن ناس .

375. kuwayyis wiṛxayyiṣ wibn naas.
- Of good quality, inexpensive, and of good origin.
= An excellent deal.

*** *** ***

٣٧٦ـ ما يعجبك رخصه ، ترمي نصّه .

376. ma yiʕgibak ṛuxṣu, tirmi nuṣṣu.
- Don't be pleased with its cheapness (i.e. of the merchandise), for you will (surely) throw away half of it.
= Ill ware is never cheap.

*** *** ***

٣٧٧ـ ما يشكر السوق إلاّ من كسب .

377. ma yuškuṛ issuuʔ illa min kisib.
- None praise the market but those who have made profit.
= People see things in terms of their own interests.

*** *** ***

٣٧٨ - مال الكنزي للنزهي .

378. maal ilkunazi linnuzahi.
- The money of a miser is (kept) for a playboy (i.e. an heir of the miser).
= A miser deprives his dependants so much that after his death they squander the money trying to catch up with lost time.

*** *** ***

٣٧٩ - مال تجيبه الرياح ، تاخده الزوابع .

379. maalin tigiibu rriyaah, taxdu zzawaabiʕ.
- Money brought by winds will be taken away by storms.
= Easy come, easy go.

*** *** ***

٣٨٠ - من سرح بدري رجع بدري .

380. min sarah badri rigiʕ badri.
- He who (referring to a merchant) leaves his house early, returns early.
= Plough deep while sluggards sleep and you shall have corn to sell and keep. The sooner you start, the sooner you finish.

*** *** ***

٣٨١ - صاحب المال تعبان .

381. ṣaahib ilmaal taʕbaan.
- The possessor of wealth is uneasy.
= Much coin much care.

*** *** ***

٣٨٢ — خلّي العسل في جراره ، لمّا تيجي أسعاره .

382. xalli lʕasal figṛaaṛu, lamma tiigi asʕaaṛu.
- Keep the honey in its pitchers until its price comes. (i.e. until the market is right.)
= Better lose the market than the goods.

*** *** ***

٣٨٣ — خد المليح وإستريح .

383. xud ilmiliiħ wistariiħ.
- Opt for what is best and be carefree.
= Buying the more expensive article is a better bargain in the long run. You get what you pay for.

*** *** ***

٣٨٤ — خد من التلّ يختلّ .

384. xud min ittall yixtall.
- Take from the hill and it will lose its balance.
= No matter how great your wealth may be, squandering will melt it away.

*** *** ***

٣٨٥ — عنده بضاعة والناس جواعة .

385. ʕandu bḍaaʕa winnaas gawaaʕa.
- He has commodities when people are hungry (i.e. he has food to sell at the time of famine).
= He is in a position to dictate his terms.

*** *** ***

٣٨٦ – عمر المال الحلال ما يضيع .

386. ʕumr̹ ilmaal ilħalaal ma yḍiiʕ.

- The legitimately-earned money is never lost.

= Money unlawfully acquired, vanishes; but well-earned money is never wasted.

*** *** ***

#17 DEALING WITH OTHERS

٣٨٧ـ أردب ما هو لك ما تحضر كيله ، تتعفّر دقنك وتتعب في شيله .

387. ardabb ma huu lak ma tiḥḍaṛ keelu, titʕaffaṛ daʔnak wi titʕab fi šeelu.

- Don't be present at the measuring of grain that does not belong to you; for you would get your beard covered with dust as well as suffer in carrying it.

= Getting involved in other people's affairs will only bring troubles.

*** *** ***

٣٨٨ـ آخرة المعروف الضرب بالكفوف .

388. axrit ilmaʕṛuuf iḍḍaṛb bilkufuuf.

- The reward of a good deed is a slap in the face.

= Sometimes a good deed is met with malice.

*** *** ***

٣٨٩ — بشاشة الوجه عطيّة تانية .

389. bašašt ilwagh ʕaṭiyya tanya.

- The friendliness shown in the face is an additional gift (from God).

= A pleasant countenance is a great gift from Heaven.

*** *** ***

٣٩٠ — ضربني و بكى و سبقني و إشتكى .

390. ḍaṛabni wbaka wsabaʔni wištaka.

- He hit me and cried, then rushed ahead of me and complained.

= This is said of an aggressor who has the audacity to rush to complain when he has actually committed the offense.

*** *** ***

٣٩١ — حرّس من صاحبك ، ولا تخوّنه .

391. ћaṛṛas min ṣaћbak, wala txawwinu.

- Be on your guard against your friend but do not mistrust him.

= Be prudent in dealing with your friends so there will be no need to doubt their honesty.

*** *** ***

٣٩٢ — إدّي سرّك للّي يصونه .

392. iddi sirrak lilli yṣuunu.

- Give your secret to him who would keep it.

= Only reveal your secrets to those you know you can trust.

*** *** ***

٣٩٣- إللي بيته من قزاز ما يرميش الناس بالحجارة .

393. illi beetu min ʔizaaz mayirmiiš innaas bilḥigaaṛa.
- He whose house is made of glass should not throw stones at people.
= People who live in glass houses shouldn't throw stones.

*** *** ***

٣٩٤- إللي فات مات .

394. illi faat maat.
- What has passed is dead.
= Let bygones be bygones.

*** *** ***

٣٩٥- إللي تعرف ديّته إقتله .

395. illi tiʕṛaf diyyitu ʔtilu.
- He whose blood money you know (i.e. you can afford), kill him.
= A problem you can cope with is no problem at all.

*** *** ***

٣٩٦- إللي يدقّ يتعب .

396. illi ydu?? yitʕab.
- He that fusses up (over everything) gets tired.
= One should take it easy when dealing with certain matters.

*** *** ***

٣٩٧ – إللي يعمل جميل ، يتمّه .

397. illi yiʕmil gimiil, yitimmu.
- He who (starts to) do a favor should complete it.
= A good deed is not a good deed until it is complete.

*** *** ***

٣٩٨ – إللي يعفّر عفرة ، تطلع على دقنه .

398. illi yʕaffar ʕafra tiṭlaʕ ʕala daʔnu.
- He who raises dust will (eventually) cover his beard with it.
= He that deals in dirt has only foul fingers. The evil that one does comes back to him. One's bad deeds always harm him.

*** *** ***

٣٩٩ – المشروطة محطوطة .

399. ilmašṛuuṭa maħṭuuṭa.
- What is agreed upon (before-hand) is (as good as) found (at the end).
= It is better to state your conditions before-hand than to be sorry at the end of the job.

*** *** ***

٤٠٠ – الأخد حلو ، والعطا مرّ .

400. ilʔaxd ħilw, wilʕaṭa muṛṛ.
- Taking is sweet, giving is bitter.
= People are more eager to receive than to give.

*** *** ***

٤٠١ ـ القطّ ما يحبّش إلّا خنّاقه .

401. il?uṭṭ mayĥibbiš illa xannaa?u.
- A cat only likes the one who strangles him.
= A base (lowly, ignoble) person only shows respect to those who mistreat him.

*** *** ***

٤٠٢ ـ الغايب حجّته معاه .

402. ilɣaayib ĥiggitu mʕaah.
- The absent one has his excuse with him.
= You cannot condemn a person without first hearing his story.

*** *** ***

٤٠٣ ـ الغايب ما لوش نايب .

403. ilɣaayib maluuš naayib.
- The absent has no share.
= We always tend to overlook those who are absent. Out of sight, out of mind.

*** *** ***

٤٠٤ ـ إن كان لك صاحب ، لا تشاركه ولا تناسبه .

404. in kaan lak ṣaaĥib, la tšarku wala tnasbu.
- If you have a friend, neither go in partnership with him nor get connected with him by marriage.
= Problems are inherent in marriage and business.

*** *** ***

٤٠٥ـ إن كنتم إخوات إتحاسبم .

405. in kuntum ixwaat itḥasbum.
- (Even) if you are siblings, you should settle up (your money matters) with each other.
= To stay on good terms with others, a person must keep a record of all money dealings with them and settle up correctly. Good fences make good neighbors.

*** *** ***

٤٠٦ـ السلف تلف و الردّ خسارة .

406. issalaf talaf wirṛadd xṣaaṛa.
- Lending is a loss (of the lender's money for he rarely gets it back) and paying back is (also) a loss (of the borrower's friendship).
= Neither a borrower nor a lender be.

*** *** ***

٤٠٧ـ السكوت علامة الرضا .

407. issukuut ʕalaamit iṛṛiḍa.
- Silence is a sign of consent.
= Silence indicates consent.

*** *** ***

٤٠٨ـ الشريك المخالف ، اخسر و خسّره .

408. išširiik ilmixaalif, ixsaṛ wixassaṛu.
- (With) a (stubborn always) contradicting partner, lose and have him lose (as well).
= Upon me and upon my enemies.

*** *** ***

٤٠٩ – إتمسكن لمّا تتمكّن .

409. itmaskin lamma titmakkin.
- Act meekly until you gain control.
= A comment on the behavior of those who show their true color once they are in power.

*** *** ***

٤١٠ – إطعم الفمّ ، تستحي العين .

410. iṭʕim ilfumm, tistiħi lʕeen.
- Feed the mouth (and) the eye will become ashamed.
= If you are under obligation to someone, you cannot hold your own with him as an equal.

*** *** ***

٤١١ – كدب مساوي ولا صدق مبعزق .

411. kidb msaawi wala ṣidʔ mbaʕzaʔ.
- Rather neat lies than garbled truth.
= When you have a story to tell get it in plausible shape otherwise you will not be believed.

*** *** ***

٤١٢ – كل إللي يعجبك ، و إلبس إللي يعجب الناس .

412. kul illi yiʕgibak, wilbis illi yiʕgib innaas.
- Eat what pleases you; wear what pleases the people.
= Privately you can do what you please but publicly you have to behave in accordance with accepted norms.

*** *** ***

٤١٣ – كلّه سلف ودين ، حتّى المشي على الرجلين .

413. kullu salaf wideen ħatta lmaši ʕala rrigleen.
- Everything (you do) is (like) loans and debts, even walking on (your own) feet.
= Whatever you do will catch up with you whether good or bad.

*** *** ***

٤١٤ – كتر الهزار يقلّ المقام .

414. kutṛ ilhiẓaaṛ yiʔill ilmaʔaam.
- Much clowning undermines one's dignity.
= Too much joking precludes one from being taken seriously.

*** *** ***

٤١٥ – كتر العتاب يفرّق الاحباب .

415. kutṛ ilʕitaab yifarraʔ laħbaab.
- Too much scolding separates loved ones.
= It is advisable not to blame others excessively.

*** *** ***

٤١٦ – كتر السلام يقلّ المعرفة .

416. kutṛ issalaam yiʔill ilmiʕrifa.
- Too many greetings (to people) make one have less friends.
= Familiarity breeds contempt.

*** *** ***

٤١٧ – لا تذمّ ولا تشكر إلاّ بعد سنة و ستّ أشهر .

417. la tzimm wala tuškuṛ illa baʕd sana wsitt ušhuṛ.
- Do not censure or praise (others) except after a year and six months.
= You cannot pass judgment on someone without knowing him for a long time.

*** *** ***

٤١٨ – لا تعايرني ولا أعايرك ، دا الهمّ طايلني و طايلك .

418. la tʕayirni wala aʕayrak, da lhamm ṭayilni wṭaylak.
- Neither you bring my faults against me, nor I yours, for corruption has reached me and reached you (i.e. none of us is beyond reproach).
= Before you cast stones think of your own faults.

*** *** ***

٤١٩ – ما بين الخيّرين حساب .

419. ma been ilxayyiriin ḥisaab.
- Between good people, there is no (need to settle up an) account.
= When dealing with good friends, it does not matter who pays for what.

*** *** ***

٤٢٠ – ما شتمك إلاّ إللي بلّغك .

420. ma šatamak illa illi ballaɣak.
- No one insulted you but the one who informed you (of the insulting remarks made in your absence by someone else).
= What you do not hear does not hurt you.

*** *** ***

٤٢١ – ما تعرف خيري إلّا لمّا تشوف غيري .

421. ma tiʕṛaf xeeri illa lamma tšuuf ɣeeri.
- You will not appreciate my good points until you have come across someone else.
= Comparison reveals the worth of things.

*** *** ***

٤٢٢ – ما ينوب المخلّص إلّا تقطيع هدومه .

422. ma ynuub ilmixaḷḷaṣ illa taʔṭiiʕ huduumu.
- The separator (i.e. the one who tries to separate fighting parties) gains nothing (for his troubles) except (having) his clothes torn up.
= The go-between usually gets blamed from both sides.

*** *** ***

٤٢٣ – ما شافوهمش و همّا بيسرقوا ، شافوهم وهمّا بيتحاسبوا .

423. mašafuhumš whumma byisraʔu, šafuuhum wi humma byitħasbu.
- They (people) did not see them (thieves) while they (thieves) were stealing; they (people) saw them (thieves) while they (thieves) were settling the account (i.e. dividing up the loot).
= Hidden wrong deeds will be exposed.

*** *** ***

٤٢٤ – من أمّنك لم تخونه ، ولو كنت خوّان .

424. min amminak lam tixuunu, wa law kunt xawwaan.
- Whoever puts his trust in you do not betray him, even if you are a born double-crosser.
= There is honor among thieves.

*** *** ***

٤٢٥ – من فاتك فوته .

425. min faatak fuutu.

- He that deserts you, desert him.

= Do not care for those who do not care about you.

*** *** ***

٤٢٦ – من نصح جاهل عاداه .

426. min naṣaḥ gaahil ʕadaah.

- He who offers advice to an ignorant person incurs his animosity.

= Be careful as to whom you offer advice.

*** *** ***

٤٢٧ – من ساواك بنفسه ما ظلمك .

427. min sawaak binafsu ma ẓalamak.

- He who puts you on equal footing with himself cannot be (accused of) ill-treating you.

= No one should be expected to put others ahead of himself.

*** *** ***

٤٢٨ – قلّل م الندر وإوفي .

428. ʔallil minnadr wiwfi.

- Do not vow (pledge) too much and you (will thus be able to) carry out your pledge.

= It is better to recognize our limits before making great promises.

*** *** ***

٤٢٩ – قول له في وشّه ولا تغشّه .

429. ʔullu fwiššu wala tɣiššu.

- Tell (the truth) to his face and do not cheat him (i.e. do not hide it from him.)

= Tell the truth and shame the devil. Honesty is the best policy.

*** *** ***

٤٣٠ – رضينا بالهمّ والهمّ موش راضي بنا .

430. ṛiḍiina bilhamm wilhamm miš ṛaaḍi biina.

- We are putting up with misery but misery is not putting up with us.

= One usually says this proverb in situations where one does one's best and is met with rebuke or dissatisfaction.

*** *** ***

٤٣١ – سيّد القوم خادمهم .

431. sayyidu lqawmi xaadimuhum.

- The head of a group is their servant.

= To be a good leader you must attend to the needs of even the least important of your group. He that will be a head let him be a bridge.

*** *** ***

٤٣٢ – سكتنا له دخل بحماره .

432. sikitnaalu daxal biħmaaṛu.

- We kept quiet for him (we closed our eyes to what he is doing) (so) he entered with his donkey.

= Give a clown a finger and he will take your hand. Give him an inch and he'll take a mile.

*** *** ***

٤٣٣ – شيّلني واشيّلك .

433. šayyilni wašayyilak.

- You load me and I'll load you.
= Scratch my back and I'll scratch yours.

*** *** ***

٤٣٤ – تحت البراقع سمّ ناقع .

434. taħt ilbaraaʔiʕ simm naaʔiʕ.

- Under the veils (the wearing of which is a sign of modesty) there is lethal poison.
= Appearances may very well deceive.

*** *** ***

٤٣٥ – تيجي تصيده يصيدك .

435. tiigi tṣiidu yṣiidak.

- You attempt to catch him and he catches you.
= Many go out for wool and come home shorn.

*** *** ***

٤٣٦ – تخانقني في زفّة ، و تصالحني في حارة .

436. tixaniʔni fzaffa, witṣaliħni fħaaṛa.

- (How come) you quarrel with me (i.e. you insult me) in a procession (i.e. publicly) and (then come to) make up with me in an alley (i.e. privately) !
= Compensations should be in proportion to the damage.

*** *** ***

#18 THE INDIVIDUAL & THE WORLD

٤٣٧ – أشكي لمين و كلّ الناس مجاريح .

437. aški lmiin wikull nnaas magariiḥ.

- To whom shall I unburden myself when everybody else is wounded (just as much) ?

= It is a very sad world where a person cannot find a shoulder to cry on.

*** *** ***

٤٣٨ – جنّة من غير ناس ، ما تنداس .

438. ganna min γeer naas, ma tindaas.

- A paradise without people is not worth setting foot in.

= Woe to him that is alone.

*** *** ***

٤٣٩ – الدنيا زيّ الغازيّـة ، ترقص لكـلّ واحد شويّـة .

439. iddunya zayy ilɣaziyya,tuṛʔuṣ likull waaħid šiwayya.
- This world is like a belly dancer; it dances a while for everyone.
= No one's luck holds forever.

*** *** ***

٤٤٠ – الحيطة الواطية تنطّ عليها الناس .

440. ilħeeṭa lwaṭya tnuṭṭ ʕaleeha nnaas.
- People scale a low wall.
= A low hedge is easily leaped over. A weak person invites exploitation.

*** *** ***

٤٤١ – إللي ما يعرفك يجهلك .

441. illi ma yiʕṛafak yighalak.
- He who does not know you is ignorant of your worth.
= This proverb is used in the way of apology when someone is not treated properly by someone who does not know him.

*** *** ***

٤٤٢ – إللي يفتّش ورا الناس ، تفتّش الناس وراه .

442. illi yfattiš waṛa nnaas, tifattiš innaas waṛaah.
- He who snoops into other peoples' secrets, others will snoop into his.
= Those who rake up dirt will soon land in the mire themselves.

*** *** ***

٤٤٣ – إللي يحبّ نفسه تكرهه الناس .

443. illi yħibb nafsu tikrahu nnaas.
- He that loves himself, people hate him.
= No one likes a selfish person.

*** *** ***

٤٤٤ – إللي يبكي ع الدنيا يدوّر عليها .

444. illi yibki ʕa ddunya ydawwar ʕaleeha.
- He who weeps at (i.e. desires) the world (i.e. material wealth) should search for it.
= If your heart desires something very much do not spare any effort in attaining it.

*** *** ***

٤٤٥ – إزرع إبن آدم يقلعك .

445. izraʕ ibn aadam yiʔlaʕak.
- Plant a human being and he will uproot you.
= People flourish by displacing others.

*** *** ***

٤٤٦ – ما يملا عين إبن آدم إلّا التراب .

446. ma yimla ʕeen ibn aadam illa tturaab.
- Nothing fills the eye of a human (i.e. satisfies his greed) except for (a handful of) earth (i.e. when the person is dead).
= Nothing, except death, brings human greed to an end.

*** *** ***

٤٤٧ – من شـاف بلوة غيره هانت عليه بلوته .

447. min šaaf balwit ɣeeru, haanit ʕaleeh balwitu.
- He who sees other peoples' distress thinks less of his own.
= Two in distress makes sorrow less.

*** *** ***

٤٤٨ – من خدم الناس ، صارت الناس خدّامه .

448. min xadam innaas ṣaarit innaas xuddaamu.
- He who serves others, others become his servants.
= If you want people to serve you, you must serve them first.

*** *** ***

٤٤٩ – نصّ البلد ما يعجبني ، وأنا أعجب مين ؟

449. nuṣṣ ilbalad ma yiʕgibni, wana aʕgib miin ?
- I do not approve of (the people of) half the town, and (alas !) who approves of me ?
= If you criticize (and find fault with just about) everybody, you will obviously find yourself the object of criticism.

*** *** ***

٤٥٠ – قلنا كـده ، قلتوا أخرجو من البلد .

450. ʔulna kida, ʔuḷtu xṛugu min ilbalad.
- We said "such-and-such", (but) you said "Get out of town !"
= I told you so ! (but you would not believe me !)

*** *** ***

٤٥١ – راحت الناس ، و فضل النسناس .

451. ṛaaḥit innaas, wi fiḍil innisnaas.
- People have perished; (only) monkeys remained.
= The past generations are far better than the present one.

*** *** ***

٤٥٢ – خالف تعرف .

452. xaalif tuʕṛaf.
- Be different and you will become known.
= The easiest way to become noticed is to go against the trend.

*** *** ***

#19 RULER & GOVERNMENT

٤٥٣ ــ حاكمك غريمك ، و إن ما طعته يضيمك .

453. ɦakmak ɣariimak, win ma ṭiʕtu yḍiimak.
- Your ruler is your antagonist; if you do not obey him he will harm you.
= To stay on the right side of the ruler, you have to obey him blindly.

*** *** ***

٤٥٤ ــ إفتكرنا الباشا باشا ، أتاريه راجل .

454. iftakaṛna lbaaša baaša, atariih ṛaagil.
- We thought the Pasha was a pasha, but lo and behold, he is just a man !
= In spite of wealth and rank, people are, in the final analysis, the same underneath.

*** *** ***

٤٥٥ - إللي ما يرضى بحكم موسى يرضى بحكم فرعون .

455. ʔilli ma yirḍa bħukm muusa yirḍa bħukm faraʕoon.
- He who does not accept Moses' rule, (i.e. the fair one), will have to put up with that of Pharaoh, (i.e. absolute tyranny).
= Who will not be ruled by the rudder must be ruled by the rock.

*** *** ***

٤٥٦ - إللي يخشّ بيت الإمارة ، يخيّط بقّه بدبارة .

456. ʔilli yxušš beet il?imaara, yxayyaṭ bu??u bidbaara.
- He who enters the princes' house (should) sew his mouth with string.
= No amount of discretion is too much for those who serve the king.

*** *** ***

٤٥٧ - المخوزق يشتم السلطان .

457. ʔilmixooza? yištim iṣṣulṭaan.
- When on the stake, a person can (openly) insult the sultan.
= A person with nothing to lose can do anything. It is easy to be courageous when you are doomed.

*** *** ***

٤٥٨ ـ إن دخلت بلد بتعبد العجل ، حش وإرمي له .

458. in daxalt balad bitiʕbid ilʕigl, ħišš wirmiilu.

- If you enter a country that worships a calf, cut grass and throw it to him.

= When in Rome do as the Romans do.

*** *** ***

٤٥٩ ـ السلطان إللي ما يعرفش السلطان .

459. iṣṣulṭaan illi mayiʕrafš iṣṣulṭaan.

- The sultan is the one who does not know the sultan.

= This proverb is advice to minimize contact with people in power.

*** *** ***

٤٦٠ ـ السلطان من هبته يتشتم في غيبته .

460. iṣṣulṭaan min hebtu yitšitim fi ɣebtu.

- Because of the awe he inspires a sultan is insulted (only) in his absence.

= This proverb is used to abate the anger of someone who has been told that someone has been speaking ill of him.

*** *** ***

٤٦١ ـ ما حدش يقدر يقول يا جندي غطي دقنك .

461. maħaddiš yiʔdar yiʔuul ya gindi ɣaṭṭi daʔnak.

- Nobody dares say "Turk ! Cover your beard ".

= Nobody can say as much as boo around here. (This proverb is in reference to small-scale tyranny).

*** *** ***

٤٦٢ـ ما تفرحوش في إللي إنعزل ، لمّا تشوف إللي نزل .

462. matifraɦuuš filli nʕazal, lamma tšuufu lli nizil.

- Do not gloat over the one who was dethroned until you have seen the one who was installed.

= The devil you know is better than the devil you do not know.

*** *** ***

٤٦٣ـ أرقص للقرد في دولته .

463. uṛʔuṣ lilʔird fdawlitu.

- Dance for the monkey in his own kingdom.

= You have to go along with the wishes of the one in power.

*** *** ***

٤٦٤ـ يا فرعون أيش فرعنك ؟ قال مالقيتش حدّ يردّني .

464. ya faṛaʕoon eeš faṛʕanak? ʔaal malʔitš ɦadd yruddini.

- "Pharaoh ! (i.e. tyrant), what made you a Pharaoh (i.e. tyrannical) ?" He answered, "I did not find anyone to stop me."

= People create their own tyrants.

*** *** ***

٤٦٥ـ زيّ كرابيج الحاكم ، إللي يفوتك أحسن من إللي يحصّلك .

465. zayy kaṛabiig ilɦaakim, illi yfuutak aɦsan min illi yɦaṣṣaḷak.

- Like the ruler's whips, the one that misses you is better than the one that catches you.

= This is a comment usually made on things or people one does not like to have or see (i.e. types of food, drinks, acquaintances, etc.).

*** *** ***

#20 HOMELAND & TRAVEL

٤٦٦ – حبّ الوطن من الإيمان .

466. ħubb ilwaṭan min il?imaan.

- The love of one's homeland is akin to the love of God.

= Love of one's homeland is a form of religious belief.

*** *** ***

٤٦٧ – إللي حبّه ربّه فرّجه على مُلكه .

467. illi ħabbu ṛabbu faṛṛagu ʕala mulku.

- He whom God loves, He shows him around His Kingdom.

= Lucky is he who gets the chance to see other lands.

*** *** ***

٤٦٨ – إللي يخرج من داره ، يتقلّ مقداره .

468. illi yuxrug min daaru, yit?all mi?daaru.
- He who leaves his own house, his status diminishes.
= You cannot leave your own locality and command the same respect from strangers as you have had at home. (Advise against travel.)

*** *** ***

٤٦٩ – الغريب لازم يكـون أديب .

469. ilɣariib laazim yikuun adiib.
- A stranger should be well-mannered.
= In a foreign land, a person should be very careful not to offend local people or customs.

*** *** ***

٤٧٠ – الغربة تعلّم .

470. ilɣurba tʕallim.
- Being away from home is education.
= Travel makes a wise man better .

*** *** ***

٤٧١ – ما نابه من غربته إلّا عوجة ضبّته .

471. ma naabu min ɣurbitu illa ʕawgit ḍabbitu.
- He gained nothing from his being away from home except the twisting of his jaws.
= This proverb is a derogatory comment on those who come back from the city having acquired its speech characteristics.

*** *** ***

٤٧٢ — مصر أمّ الدنيا .

472. maṣr umm iddunya.
- Egypt is the mother of the world.
= There is no place like Egypt.

*** *** ***

٤٧٣ — أترك بلادك ، تبلغ مرادك .

473. utṛuk bilaadak, tubluɣ muṛaadak.
- Leave your country, and you will realize your wishes.
= This proverb denotes the great benefits derived from travel.

*** *** ***

٤٧٤ — عويل بلاده ، عويل بلاد الناس .

474. ʕawiil bilaadu, ʕawiil bilaad innaas.
- A good-for-nothing person in his own country, is good for nothing in other peoples' countries.
= If you do not have the makings of a man in you, you will not be a man wherever you may go.

*** *** ***

#21 ETHNIC GROUPS

٤٧٥ – آخر خدمة الغزّ علقة .

475. aaxir xidmit ilɣuzz ʕalʔa.
- At the end of serving a Turk, (what you get) is a beating.
= One sometimes does not get the reward one expects after doing a good deed. (Notice that the proverb labels the ungrateful person "a Turk". Turks governed Egypt for over 300 years.)

*** *** ***

٤٧٦ – أفلس من يهودي نهار السبت .

476. aflas min yaḥuudi nhaaṛ issabt.
- More penniless than a Jew on a Saturday.
= Absolutely broke. (Note that Orthodox Jews carry no money on their Sabbath.)

*** *** ***

٤٧٧ – ايه لمّ الشامي على المغربي ؟

477. eeh lamm iššaami ʕala lmaɣṛabi ?
- What brought together a Syrian and a Moroccan ?
= This is a comment on the friendship between two very different types of people.

*** *** ***

٤٧٨ – إحتاجوا اليهودي ، قال اليوم عيدي .

478. iħtaagu lyahuudi, ʔaal ilyoom ʕiidi.
- They needed a Jew, (but) he said today is my holiday (i.e. my Sabbath).
= This is a comment on people who are available all the time until you need them.

*** *** ***

٤٧٩ – إللي يـيجي من الصعايدة فايدة .

479. illi yiigi min iṣṣaʕayda fayda.
- Whatever comes out of an Upper Egyptian is useful (i.e. should be accepted).
= Get whatever you can from whomever you are dealing with (no matter where he comes from or who he is).

*** *** ***

٤٨٠ – كلّه عند العرب صابون .

480. kullu ʕand ilʕaṛab ṣabuun.
- All of it (i.e. various types of soap), as far as the bedouins are concerned, is (just) soap.
= This is a comment on people who show no discrimination whatsoever.

*** *** ***

٤٨١ – زيّ فقرا اليهود ، لا دنيا ولا آخرة .

481. zayy fuʔaṛa lyahuud, la dunya wala axra.
- Like poor Jews, getting neither earthly nor Heavenly rewards.
= A rotten deal indeed.

*** *** ***

٤٨٢ – زيّ التركي المرفود ، يصلّي على ما يستخدم .

482. zayy itturki lmarfuud, yiṣaḷḷi ʕala ma yistaxdim.
- Like a dismissed Turk, he prays until he finds another job.
= To know God only in time of need.

*** *** ***

٤٨٣ – زيّ شحّات الترك ، جعان و يقول موش لازم .

483. zayy šaħħaat itturk, gaʕaan wiyʔuul muš laazim.
- Like a beggar of a Turk: hungry but saying there is no need.
= This is a derogatory comment on those who are too proud to accept badly-needed assistance.

*** *** ***

٤٨٤ – غز الكرة ما يحاربوش .

484. ɣuzz ilkira mayħarbuuš.
- Hired Turks do not fight.
= Mercenaries have no loyalty to the cause they fight for.

*** *** ***

#22 HOLIDAYS & FEASTS

٤٨٥ — بعد العيد ما يتفتّلش كحك .

485. baʕd ilʕiid mayitfattilš kaħk.
- After holidays (feast days) no cakes are to be rolled.
= Things are done in their own time.

*** *** ***

٤٨٦ — إللي يكدب نهار الوقفة ، يسودّ وشّه نهار العيد .

486. illi yikdib nihaaṛ ilwaʔfa, yiswadd wiššu nhaaṛ ilʕiid.
- He who lies on the eve of a feast day, his face will turn black on the feast day (= be embarrassed).
= You may get away with a lie for awhile, but you will always be found out.

*** *** ***

٤٨٧ – إللي يتسحّر مع العيال ، يصبح فاطر .

487. illi yitsaħħaṛ maʕa lʕiyaal, yiṣbaħ faaṭiṛ.

- He who eats the Ramadan night meal (in preparation for the fast) with children, wakes up in the morning not keeping the fast.

= If you depend on unreliable people, you will be left high and dry.

*** *** ***

٤٨٨ – لو كان دا الطهي على دا النهي ، لا رمضان خالص ولا العيد جاي .

488. law kaan da ṭṭahy ʕala da nnahy, la ṛamaḍaan xaaliṣ wala lʕiid gayy.

- If this amount of cooking is what we get for all this fuss, then neither would (the fasting for) Ramadan end nor would the feast-day come (the feast-day is at the end of the month of Ramadan, the month of fasting in Islam).

= Much ado about nothing.

*** *** ***

٤٨٩ – ركب الخليفة و إنفضّ المولد .

489. rikib ilxaliifa winfaḍḍ ilmuulid.

- The leader of the mystical order has mounted and the saint's anniversary celebration is over.

= It is all over now.

*** *** ***

٤٩٠ — طلع من المولد بلا حمّص .

490. ṭiḷiʕ min ilmuulid bila ħummuṣ.
- He came out of the saint's anniversary celebration without chick-peas.
= To come out of a deal empty-handed.

*** *** ***

٤٩١ — يا ما الحجّ مربوط له جمال .

491. yaama lħigg maṛbuṭlu gmaal.
- How many tied-up camels there are for the performance of the pilgrimmage !
= Big occasions call for big preparations.

*** *** ***

#23 DAYS & MONTHS

٤٩٢ ـ أبيــب ، طبّاخ العنب و الزبيب .

492. abiib ṭabbaax ilʕinab wizzibiib.
- (The month of) Ebeeb (which begins the second week of July) is the cook (i.e. the ripener) of grapes and raisins.
= This is a comment on the ripening of grapes in this month.

*** *** ***

٤٩٣ ـ أهي ليلة و فراقها صبح .

493. ahi leela wifraʔha ṣubḥ.
- It is (only) one night and its departure is (the beginning of) morning.
= However difficult the time may be, it can be endured, for it will soon pass. All matters (no matter how difficult they are) will come to an end. After the dark comes the dawn.

*** *** ***

٤٩٤ – أمشير ، أبو الزعابيب الكتير .

494. amšiir, abu zzaʕabiib ilkitiir.
- (The month of) Amsheer (which begins during the second week of February) is a generator of many storms.
= This is a comment on the dusty, windy weather of Amsheer.

*** *** ***

٤٩٥ – بابة ، زرعه يغلب النهّابة .

495. baaba, zarʕu yiɣlib innahhaaba.
- The plants (crops) of (the month of) Babeh (which begins the second week of October) (is so plentiful it) defies the thieves (i.e. they can never finish it all).
= Crops sown during Babeh give a high yield.

*** *** ***

٤٩٦ – بؤونة الحجر .

496. baʔuuna lḥagaṛ.
- (The month of) Ba'ooneh (which begins the second week of June), the stone (dry).
= This is a comment on the extreme heat of Ba'ooneh.

*** *** ***

٤٩٧ – برمهات ، روح الغيط و هات .

497. baṛaṃhaat, ṛuuḥ ilɣeeṭ wi haat.
- (In the month of) Baramhat (which begins the second week of March), go to the field and fetch.
= In Baramhaat, fields are full of fresh fruits and vegetables.

*** *** ***

٤٩٨ – برمودة ، دق بالعمودة .

498. baṛamuuda, du?? bilʕamuuda.
- (In the month of) Baramoodeh (which begins the second week of April) crush (i.e. the cut harvest) with the pole.
= This is a comment on the processing of the ripe plants during the month of Baramoodeh.

*** *** ***

بشنس ، أبو الشمس ، يكنس الغيط كنس .

499. bašans, abu ššams, yiknis ilɣeeṭ kans.
- (The month of) Beshens (which begins the second week of May), the sunny, sweeps the fields clean.
= This is a comment on removal of the harvest from the fields during Beshens.

*** *** ***

٥٠٠ – هاتور ، أبو الدهب المنتور .

500. hatuuṛ abu ddahab ilmantuuṛ.
- (The month of) Hatoor (which begins the second week of November) is the month of the scattered gold.
= In Hatoor wheat is sown.

*** *** ***

٥٠١ – حصيرة الصيف واسعة .

501. ḥaṣiiṛit iṣṣeef wasʕa.
- The summer's mat is wide.
= In the summer, there is always room for house guests (since people can even sleep on the floor, if they have to, without fear of catching cold).

*** *** ***

٥٠٢ – إللي تحبل بالّيل ، تولد بالنهار .

502. illi tiħbal billeel, tiwlid binnahaaṛ.
- She that becomes pregnant during the night, will deliver the baby during the daytime.
= What is hidden today becomes known tomorrow.

*** *** ***

٥٠٣ – الأيّـام الزفت فايدتها النوم .

503. il?ayyaam izzift fayditha nnoom.
- The best thing you can get out of bad days is sleep.
= To sleep off problems may be the best thing you can do sometimes.

*** *** ***

٥٠٤ – الإسـم لطوبة ، و الفعل لأمشـير .

504. il?ism lṭuuba, wilfiʕl l?amšiir.
- The name is that of (the month of) Toobeh (which is very cold but not windy), but the action is that of (the month of) Amsheer (which is windy but warm).
= You say one thing but do another.

*** *** ***

٥٠٥ – إن فاتـك زرع هاتور ، أصبر لمّا السـنـة تدور .

505. in faatak zarʕ hatuuṛ uṣbuṛ lamma ssana tduuṛ.
- If you miss planting (your crops) in the month of Hatoor (which begins the second week of November) wait till the year makes a complete circle.
= Nothing like planting in Hatoor for good crop yield.

*** *** ***

٥٠٦ – النهار له عنين .

506. innahaaṛ luh ʕeneen.
- The daylight has eyes.
= Things will be better judged in the daytime; sleep on it.

*** *** ***

٥٠٧ – كلام الليل مدهون بزبدة ، يطلع عليه النهار يسيح .

507. kalaam illeel madhuun bizibda, yiṭlaʕ ʕaleeh innahaaṛ yisiiħ.
- Night talk is covered with butter; when the day shines on it, it melts away.
= A promise made during the night should not be taken very seriously.

*** *** ***

٥٠٨ – كياك صباحك مساك ، تقوم من فرشك تحضّر عشاك .

508. kiyaak, ṣabaaħak misaak, tiʔuum min faršak tiħaḍḍaṛ ʕašaak.
- (In the month of) Kiyahk (which begins the second week of December), your morning is your evening; you leave your bed (in the morning) and start preparing your supper.
= This is a comment on this time of the year when the days are the shortest.

*** *** ***

٥٠٩ – كلّ شيء بأوان .

509. kull šeeʔ bi awaan.
- Everything has (its) alloted time.
= To everything there is a season.

*** *** ***

٥١٠ – من قدّم السبت ، يلقى الحدّ قدّامه .

510. min ?addim issabt, yil?a lħadd ?uddaamu.
- He that provides (offers) Saturday (i.e. does a good deed on Saturday) will find Sunday before him.
= If you help somebody today, he will help you tomorrow.

*** *** ***

٥١١ – من ياكل ملوخية في أبيب ، يجيب لبطنه طبيب .

511. min yaakul muluxiyya f?abiib, yigiib libaṭnu ṭabiib.
- He who eats jews mallow in (the month of) Ebeeb (which begins the second week of July), calls a doctor to (treat) his stomach.
= At this time of the year, jews mallow, a favorite vegetable in the summer, is so tough that it should not be eaten fresh.

*** *** ***

٥١٢ – مسرى تجري فيها كلّ ترعة عسرة .

512. misra tigri fiiha kull tirʕa ʕisra.
- (In the month of) Misra (which begins during the second week of August, formerly the height of the Nile flood) every difficult irrigation canal (i.e. the ones which have little water at other times) runs fast (i.e. becomes full of water).
= In Misra there is plenty of water for irrigating the crops.

٥١٣ — ساعة لقلبك ، وساعة لربّك .

513. saaʕa lʔalbak, wisaaʕa lṛabbak.
- (There is) an hour for your heart and an hour for your Lord.
= For every endeavor there is a proper time.

*** *** ***

٥١٤ — توت ، الكتكوت ياكل ويموت .

514. tuut, ilkatkuut yaakul wiymuut.
- (In the month of) Toot (which begins the second week of April) a chick eats and dies (immediately).
= Fowl cholera spreads during the month of Toot.

*** *** ***

٥١٥ — طوبة ، تخلّي الصبيّة كركوبة .

515. ṭuuba, tixalli ṣṣabiyya karkuuba.
- (The month of) Toobeh (which begins the second week of January) turns a young woman into an old wreck.
= This is a comment on the bitter cold of Toobeh.

*** *** ***

#24 HUMAN BODY

٥١٦ – فـي الوشّ مـرايـة و فـي القـفا سـلّايـة .

516. filwišš mraaya wfil?afa sillaaya.
- (To be like) a mirror in (your) face but a thorn in the back of the neck.
= This is a vivid description of a person who is nice to you in your presence but gossips about you behind your back.

*** *** ***

٥١٧ – الدّيّ علـى الودان أمـرّ من السـحر .

517. iddayy ʕala lwidaan amaṛṛ min issiħr.
- (Continuous) buzzing in the ears (i.e. indoctrination) is more bitter than (i.e. more effective than) magic.
= You can influence anyone if you have his ear.

*** *** ***

٥١٨ ـ إيد واحد ما تسقّفش .

518. iid wahda matsaʔʔafš.

- One hand (alone) cannot clap.

= Listen to the sound of one hand clapping (denoting the benefits of cooperation).

*** *** ***

٥١٩ ـ إيد على إيد تساعد .

519. iid ʕala iid tisaaʕid.

- A hand in addition to another will be a help.

= Two heads are better than one. Many hands make light work.

*** *** ***

٥٢٠ ـ الحيطان لها ودان .

520. ilhiṭaan laha wdaan.

- Walls have ears.

= This is cautioning to someone who speaks loudly on confidential matters.

*** *** ***

٥٢١ ـ إللي في إيدك أقرب من إللي في جيبك .

521. illi fʔiidak aʔṛab min illi fgeebak.

- What is in your hand is nearer (to you) than what is in your pocket.

= Keep your property as much as possible at your own disposal, for you never know when or how fast you may need it. This proverb in particular urges us always to be prudent with money (even if we have plenty of it).

*** *** ***

٥٢٢ – إللي في إيده القلم ، ما يكتبش نفسه شقي .

522. illi f?iidu l?alam,mayiktibš nafsu ša?i.

- He that holds the pen (allusion here is made to the control of destiny), does not write himself as miserable.

= You cannot expect a person to go against his own interests.

*** *** ***

٥٢٣ – إللي له ضهر ما ينضربش على بطنه .

523. illi luh ḍahṛ mayinḍiṛibš ʕala baṭnu.

- He that has a back (i.e. political or other backing) does not get beaten on the stomach.

= A person with strong patronage can get away with a lot. (A pun on ḍahṛ: "back" (part of the body) and "backing" (political or other support)).

*** *** ***

٥٢٤ – إللي شايل قفّة مخرومة ، تخرّ على راسه .

524. illi šaayil ?uffa maxṛuuma, txuṛṛ ʕala ṛaasu.

- He that is carrying a basket with a hole in its bottom will spill (its contents) on his own head.

= If you rake up dirt, you will be smeared with it yourself.

*** *** ***

٥٢٥ – إللي تكره وشّه يحوجك الزمان لقفاه .

525. illi tikṛah wiššu yiħwigak izzamaan li?afaah.

- He whose face you hate (to see), time will make you need (even) the back of his neck.

= Be discrete in showing your feelings towards others, for you never know what the future will bring.

*** *** ***

٥٢٦ – إللي ياكل على درسه ينفع نفسه .

526. illi yaakul ʕala dirsu yinfaʕ nafsu.
- He who eats (i.e. chews his food) on his (own) teeth, benefits himself.
= It is up to everybody to look after his own affairs.

*** *** ***

٥٢٧ – إللي يبصّ لفوق توجعه رقبته .

527. illi ybuṣṣ lfoo? tiwgaʕu r?abtu.
- He who looks above his head, his neck will hurt him.
= Keeping up with the Joneses is a painful exercise.

*** *** ***

٥٢٨ – إللي يكرهه ربّنا ، يسلّط عليه لسانه .

528. illi yikṛahu ṛabbina ysaḷḷaṭ ʕaleeh lisaanu.
- He whom God hates, He puts his tongue as his master.
= One's tongue can be one's worst enemy.

*** *** ***

٥٢٩ – إللي يعمل ضهره قنطرة ، يستحمل الدوس .

529. illi yiʕmil ḍahṛu ?anṭaṛa,yistaɦmil iddoos.
- He that makes his back a bridge (for others to cross over), must put up with trampling.
= He that passes as a sheep should not complain if he is eaten by a wolf.

*** *** ***

٥٣٠ – إللي على راسه بطحة يحسّس عليها .

530. illi ʕala ṛaasu baṭħa yħassis ʕaleeha.
- He that has a head wound keeps feeling it (with the hand).
= The tongue ever turns to the aching tooth. (A guilty person will give himself away through his guilt feelings.

*** *** ***

٥٣١ – الإيد إللي تاخد ما تدّيش .

531. il?iid illi taaxud matiddiiš.
- The hand that takes does not give.
= It is very hard for the selfish to start giving.

*** *** ***

٥٣٢ – العين ما تكرهش إلّا إللي أحسن منها .

532. ilʕeen matikṛahš illa lli aħsan minha.
- The eye does not hate except what is better than itself.
= Nobody wants to see anyone better than himself.

*** *** ***

٥٣٣ – العين ما تعلاش ع الحاجب .

533. ilʕeen matiʕlaaš ʕa lħaagib.
- The eye does not go higher than the brow.
= Everyone has his own station in life. A person of a lower social status cannot hold his own against his social betters.

*** *** ***

٥٣٤ – العين عليها حارس .

534. ilʕeen ʕaleeha ħaaris.
- The eye has a guard over it.
= This is a comment used in occasions when a person's eye seems to narrowly escape injury (said exclusively in such instances).

*** *** ***

٥٣٥ – كلّ واحد ينام على الجنب إللي يريّحه .

535. kull waaħid yinaam ʕala lganb illi yrayyaħu.
- Each one lies down on the side most comfortable to him.
= To each his own.

*** *** ***

٥٣٦ – لاجل عين تكرم ألف عين .

536. lagl ʕeen tukṛam alf ʕeen.
- For the sake of a single eye, a thousand are favorably treated.
= A person may show preference towards a number of people just because they happen to be associated with someone dear to him.

*** *** ***

٥٣٧ – لولاك يا لساني ، ما اتسكّيت يا قفايا .

537. lulaak ya lsaani, ma tsakkeet ya ʔafaaya.
- If it had not been for you, my tongue, you, the back of my neck, would not have been slapped.
= Let not your tongue cut your throat.

*** *** ***

٥٣٨ – من دقنه وإفتل لـه حبل .

538. min da?nu wiftillu ɦabl.
- (Take some hairs) from his beard and make a rope for him.
= Give him whatever he demands, so long as he is bearing the full cost.

*** *** ***

٥٣٩ – من كـرهه ربّه سـلّط عليـه بطنه .

539. min kirhu ṛabbu saḷḷaṭ ʕaleeh baṭnu.
- He whom God hates, He enslaves to his stomach.
= Gluttony is a curse from God.

*** *** ***

٥٤٠ – من قـلّ عـقله تعبت رجليه .

540. min ?all ʕa?lu tiʕbit rigleeh.
- He that does not have much brains (i.e. a foolish person) will wear out his feet.
= A foolish person does more chasing blindly after what he wants than thinking.

*** *** ***

٥٤١ – واحد شايل دقنه ، و التاني تعبان لـيه ؟

541. waaɦid šaayil da?nu, wittaani taʕbaan leeh ?
- Someone is carrying his own beard (i.e. is bearded) why should someone else feel tired for him ?
= This is a derogatory comment on the behavior of those who try to change other people's ways of life when none of it affects them in any way !

*** *** ***

٥٤٢ – على وشّك يبان ، يا مدّاغ اللبان .

542. ʕala wiššak yibaan, ya maddaaɣ illibaan.

- On your face, it will become apparent, you who are chewing gum (i.e. one can tell if a person has chewing gum by the movement of his jaws).

= No matter how much you try to hide your actions, there will be indications that give them away.

*** *** ***

٥٤٣ – عشّمتني بالحلق خرّمت أنا وداني .

543. ʕaššimtini bilhala? xarramt ana wdaani.

- You gave me the hope of getting a pair of earrings, so I had my ears pierced.

= This is a comment on those who take drastic measures on the mere hope that a certain thing would happen.

*** *** ***

٥٤٤ – عين في الجنّة و عين في النار .

544. ʕeen filganna wʕeen finnaar.

- (To have) one eye in paradise and the other in hell.

= To be of two minds.

*** *** ***

٥٤٥ – عين الحرّ ميزانه .

545. ʕeen ilhurr mizaanu.

- The eye of a free-born person (i.e. discriminating one) is his own scale (i.e. his own guide).

= A considerate person never needs to be told how to treat others or what to do.

*** *** ***

#25 HEALTH & DISEASE

٥٤٦ - جوعة على جوعة تخلّي الصبيّة زوعة .

546. guuʕa ʕala guuʕa txalli iṣṣabiyya zuuʕa.
- One bout of hunger after another will turn a youthful woman into a flimsy thing (thin and ugly).
= Regular meals are essential for good health.

*** *** ***

٥٤٧ - العيا الطفس ، ليه الدوا النجس .

547. ilʕaya ṭṭifis, liih iddawa nnigis.
- A terrible illness requires vile medicine.
= A boisterous horse must have a rough bridle.

*** *** ***

٥٤٨ – إن ما شـكـا العيّان ، حاله بيان .

548. in ma šaka lʕayyaan, ħaalu ybaan.
- (Even) if a sick person does not complain, his condition would be obvious.
= A person does not need to be told in words what he can see for himself.

*** *** ***

٥٤٩ – إن شـفي المريض ، من بخت الطبيب .

549. in šifi lmaṛiiḍ, min baxt iṭṭabiib.
- If a sick person recovers, it will be good luck for the doctor.
= It is because of a doctor's good luck, rather than his skill, that his patient recovers (attesting to the supremacy of God's will in these matters).

*** *** ***

٥٥٠ – النضافـة من الإيمان .

550. innaḍaafa min il?imaan.
- Cleanliness is from belief in God.
= Cleanliness is next to Godliness.

*** *** ***

٥٥١ – إسـأل مجرّب و لا تسـأل طبيب .

551. is?al migaṛṛab wala tis?al ṭabiib.
- Ask the experienced rather than the doctor (i.e. the one who has theoretical knowledge).
= Experience without learning is better than learning without experience. Experience is the best teacher.

*** *** ***

٥٥٢ ـ الشافي هو الله .

552. iššaafi huwwa ḷḷaah.
- God is the curer.
= Though the doctor has been the instrument, it is only God who actually provides the cure.

*** *** ***

٥٥٣ ـ إتغدّا و إتمدّا ، و إتعشّا وإتمشّا .

553. itɣadda witmadda, witʕašša witmašša.
- Eat lunch (main meal, usually around 3:00 p.m.) and (take a nap) stretch your body ; eat dinner (light meal, usually around 9:00 p.m.) and take a walk.
= After dinner rest a while; after supper walk a mile.

*** *** ***

٥٥٤ ـ وجع ساعة ولا كلّ ساعة .

554. wagaʕ saaʕa wala kull saaʕa.
- (Better to endure) pain for one hour than all the time.
= Advice, e.g., to someone who constantly suffers pain but refuses to undertake a course of painful treatment.

*** *** ***

٥٥٥ ـ خد من عبد الله ، و إتّكل على الله .

555. xud min ʕabdaḷḷa, wittikil ʕala ḷḷa.
- Take (the medicine) from Abdulla and place your trust in God.
= This proverb is used by someone when administering medicine to another.

*** *** ***

#26 ANIMALS, BIRDS, & INSECTS

٥٥٦ – أقول لـه طور ، يقول إحلبه .

556. a?ullu ṭoor̩, yi?uul iħlibu.
- I say to him, "It is a bull." He answers, "Milk him."
= This is a derogatory comment on a situation where a person goes on repeating the same argument in spite of repeated refutation.

*** *** ***

٥٥٧ – أعلـى ما فـي خيلك إركب .

557. aʕla ma fxeelak irkab.
- The tallest of your horses, ride it !
= Enjoy the best of things around you.

*** *** ***

٥٥٨ – دبّور زنّ على خراب عشّه .

558. dabbuuṛ zann ʕala xaṛaab ʕiššu.
- A hornet that brought the destruction of its nest through its own buzzing.
= You have brought all this upon yourself through your own actions.

*** *** ***

٥٥٩ – ديل الكلب عمره ما يتعدل .

559. deel ilkalb ʕumṛu ma yitʕidil.
- A dog's tail can never be straightened.
= Crooked persons never become honest. A leopard never changes its spots.

*** *** ***

٥٦٠ – دود المشّ منّه فيه .

560. duud ilmišš minnu fiih.
- Worms of the fermented whey grow from it and in it.
= The rot starts from within.

*** *** ***

٥٦١ – أيه عرّف الحمير في أكل الجنزبيل ؟

561. eeh ʕaṛṛaf ilħimiir fi ʔakl ilganzabiil
- What do donkeys know about eating ginger ? (considered a luxury item)
= This matter is completely over your head !

*** *** ***

٥٦٢ - فرحة ما تمّت ، خدها الغراب و طار .

562. faṛḥa ma tammit, xadha lɣuṛaab wiṭaaṛ.
- A joy that has never reached a climax; a crow snatched it and flew away.
= This is a comment on situations where a sudden happening ruins a good opportunity for someone.

*** *** ***

٥٦٣ - حدّ يقول للغول عينك حمرة ؟

563. ḥadd yi?uul lilɣuul ʕeenak ḥamṛa ?
- Dare anyone say to an ogre: your eye is red ?
= It is rather difficult to call a spade a spade.

*** *** ***

٥٦٤ - حرّسوا القطّ علـى مفتاح الكـرار .

564. ḥaṛṛasu l?uṭṭ ʕala muftaaḥ ilkaṛaaṛ.
- They put the cat as guard over the pantry key.
= To set the wolf to keep the sheep.

*** *** ***

٥٦٥ - حمارتك العرجة ، تغنيك عن سؤال اللئيم .

565. ḥumaṛtak ilʕarga, tiɣniik ʕan su?aal illa?iim.
- Your lame donkey will spare you (the unpleasantness of) asking a mean person (for his assistance).
= Do with what you have got rather than ask others for favors.

*** *** ***

٥٦٦ – الدهن في العتاقي .

566. iddihn filʕataa?i.
- (The best) fat is in old hens.
= Experienced people always offer the best advice and help.

*** *** ***

٥٦٧ – الديك الفصيح من البيضة يصيح .

567. iddiik ilfaṣiiɦ min ilbeeḍa yṣiiɦ.
- An eloquent (bright) rooster starts to crow while still in the egg.
= Intelligence shows early in children.

*** *** ***

٥٦٨ – إفتكرنا القطّ جه ينطّ .

568. iftakaṛna l?uṭṭ ga ynuṭṭ.
- We thought of the cat, and he came jumping.
= Talk of the devil and he is sure to appear.

*** *** ***

٥٦٩ – البقة تولد ميّة و تقول يا قلّة الدرّيّة .

569. ilba??a tiwlid miyya wit?uul ya ?illit iddurriyya.
- A bedbug gives birth to a hundred and says: how very few my offspring are !
= This is a derogatory comment to the effect that the lower a family is on the social scale the more children it has.

*** *** ***

٥٧٠ ـ البقّ المقفول ما يخشّوش الدبّان .

570. ilbu?? ilma?fuul mayxuššuuš iddibbaan.
- Flies do not enter a closed mouth.
= Sometimes it is better to keep quiet.

*** *** ***

٥٧١ ـ الفار المدّفلق من نصيب القطّ .

571. ilfaaṛ ilmiddafla? min naṣiib il?uṭṭ.
- A reckless mouse is fated to be the cat's share.
= Recklessness leads to trouble.

*** *** ***

٥٧٢ ـ إلهي الكلب بعضمة .

572. ilhi lkalb bʕaḍma.
- Distract a dog with a bone.
= Little things can distract little brains.

*** *** ***

٥٧٣ ـ الحدّاية ما ترميش كتاكيت .

573. ilћiddaaya matirmiiš katakiit.
- The kite does not throw away chicks.
= One should not expect to get something from someone who has obvious need for it.

*** *** ***

٥٧٤ – الكلب في بيته سبع .

574. ilkalb fbeetu sabʕ.
- A dog in his own house is a lion.
= Being in his own domain gives courage even to a coward.

*** *** ***

٥٧٥ – الكلب كلب ولو طوّقوه بالدهب .

575. ilkalb kalb walaw ṭawwaʔuuh biddahab.
- A dog is a dog even if they (would) put a collar of gold around his neck.
= Old habits die hard. It is hard to change people. A leopard cannot change its spots.

*** *** ***

٥٧٦ – الكلب ما يتشطّرش إلّا قدّام باب بيته .

576. ilkalb mayitšaṭṭarš illa ʔuddaam baab beetu.
- A dog does not show courage except in front of the door of his own house.
= This proverb refers to cowards and mean people who become brave in their own domain.

*** *** ***

٥٧٧ – الكلب ما يعضّش في ودن أخوه .

577. ilkalb mayʕuḍḍiš fi widn axuuh.
- A dog does not bite its brother's ear.
= Two people of a kind do not trick or hurt one another.

*** *** ***

٥٧٨ – إللي ما يعرف الصقر يشـويه .

578. illi ma yiʕṛaf iṣṣaʔṛ yišwiih.
- He that does not know the (worth of) a hawk broils it.
= This is said of people who do not know the true value of something (or somebody) and therefore misuse it (him).

*** *** ***

٥٧٩ – إللي تجمعه النملة فـي سـنة ، ياخده الجمل فـي خفّـه .

579. illi tigmaʕu nnamla fsana, yaxdu lgamal fixuffu.
- What an ant gathers up in a (whole) year, a camel can crush under one hoof.
= A great calamity can wipe out a life's savings or destroy the most carefully-tended endeavor.

*** *** ***

٥٨٠ – إللي تقرصه الحيّـة يخاف من جرّة الحبل .

580. illi tuʔṛuṣu lħayya yxaaf min gaṛṛit ilħabl.
- He that is bitten by a serpent is afraid of the wriggling of a rope.
= Bad experiences leave their marks on people. A burnt child avoids the fire.

*** *** ***

٥٨١ – إللي ياخد البيضة ، ياخد الفرخة .

581. illi yaaxud ilbeeḍa, yaaxud ilfarxa.
- He that takes (i.e. steals) an egg, takes a chicken.
= A person that cannot be trusted with a little thing cannot be trusted with a big thing.

*** *** ***

٥٨٢ — إللي يـيجي فـي الريش بقـشيـش .

582. illi yiigi firriiš baʔšiiš.
- (A disaster) that (only) hits the feathers (i.e. one's property rather than one's family or oneself) is (almost) a gift.
= This is a consoling remark about the loss of property, job or the like.

*** *** ***

٥٨٣ — إللي يلعب بالقـطّة ، ما يسـلمش من خرابـيشـها .

583. illi yilʕab bilʔuṭṭa, mayislamš min xarabišha.
- He who plays with a cat is not safe from her claws.
= If you play with fire, you are likely to get burned.

*** *** ***

٥٨٤ — إللي يعمل جمل ما يـبعبعش من العمل .

584. illi yiʕmil gamal maybaʕbaʕš min ilʕamal.
- He who acts like a camel (i.e. undertakes a task that requires great endurance) should not whine because of (hard) work.
= If you stick your neck out to do a job, you should carry it out without fuss or ado. Do not bite off more than you can chew.

*** *** ***

٥٨٥ – إللي يخاف من العرسة ، ما يربّيش كتاكيت .

585. illi yxaaf min ilʕirsa, mayṛabbiiš katakiit.
- He who is afraid of the weasel does not raise chicks.
= Nothing ventured, nothing gained. In doing something one should not sit down and fear all unexpected havoc.

*** *** ***

٥٨٦ – المعزة العيّاطة ما ياكلش إبنها الديب .

586. ilmiʕza lʕayyaaṭa mayakulš ibnaha ddiib.
- The wolf does not eat the kid of the goat that bleats.
= The squeaky wheel gets the grease.

*** *** ***

٥٨٧ – الغراب ما يخلّفش صقر .

587. ilɣuṛaab mayxallifš ṣa?ṛ.
- The crow does not breed a hawk.
= You cannot make a silk purse out of a sow's ear.

*** *** ***

٥٨٨ – إمسك قطّة تخربشك .

588. imsik ?uṭṭa txarbišak.
- Catch a cat and it will scratch you.
= Anyone will defend himself against an attack.

*** *** ***

٥٨٩ - إن حبّتك حيّـة إطّوق بيها .

589. in ɦabbitak ɦayya ṭṭawwaʔ biiha.
- If (even) a serpent loves you, put it around your neck (i.e. return its love).
= A person should treasure people's affection.

*** *** ***

٥٩٠ - إن كـان لك حاجة عند الكـلب قول له يا سـيدي .

590. in kaan lak ɦaaga ʕand ilkalb ʔullu ya siidi.
- If you need something from a dog, address him as "Sir".
= One should be respectful to someone (in power) whom he has need of.

*** *** ***

٥٩١ - كـلب حيّ و لا سـبع مـيّت .

591. kalb ɦayy wala sabʕ mayyit.
- (Rather) a living dog than a dead lion.
= A live chicken is better than a dead duck.

*** *** ***

٥٩٢ - لمّـا تـقع البقرة تكـتر سكـاكينها .

592. lamma tuʔaʕ ilbaʔaṛa tiktaṛ sakakinha.
- When a cow falls, knives become plentiful.
= When the tree is fallen, everyone runs to it with his axe.

*** *** ***

٥٩٣ – لمّا يشبع الحمار ، يبعزق عليقه .

593. lamma yišbaʕ ilḥumaar̩, yibaʕzaʔ ʕaliiʔu.
- When a donkey has eaten his fill, he scatters his fodder all over the place.
= A fool does not think of tomorrow.

*** *** ***

٥٩٤ – لو كان فيه خير ما كان رماه الطير .

594. law kaan fiih xeer ma kaan ramaah it̩t̩eer̩.
- If it had any goodness in it, birds would never have discarded it.
= This is a comment on a defective or discarded article which has been offered to someone either as a gift or at a cheap price.

*** *** ***

٥٩٥ – ما يقعد على المداود إلّا شرّ البقر .

595. ma yuʔʕud ʕala lmadaawid illa šar̩r̩ ilbaʔar̩.
- None remains at the feeding troughs except for the most evil of cows.
= Only the worst people seem to stick around; the others either go away or die.

*** *** ***

٥٩٦ – ما قدرش على الحمار ، إتشطّر على البردعة .

596. maʔdirš ʕala lḥumaar̩, itšat̩t̩ar̩ ʕala lbardaʕa.
- He could not handle the donkey (so) he used his skill over the pack-saddle.
= The fault of the ass should not be laid upon the pack-saddle.

*** *** ***

٥٩٧ — من يقدر يقول البغل في الابريق

597. miin yiʔdaṛ yiʔuul ilbaɣl fi labrii?.
- Who can say the mule is in the pitcher ?
= No one can claim the impossible.

*** *** ***

٥٩٨ — مش كلّ الطير إللي يتّاكل لحمه .

598. miš kull iṭṭeeṛ illi yittaakil laħmu.
- Not all birds' flesh is edible.
= This is a warning to those who try to take unfair advantage of one: I am too tough for you; you will find me in that respect different from the ones you have been dealing with so far.

*** *** ***

٥٩٩ — معزة ولو طارت .

599. miʕza walaw ṭaarit.
- (It is still) a nanny goat even if it flies.
= They stick to their guns even when they are proven wrong. (This is a comment on attitudes.)

*** *** ***

٦٠٠ — قالوا الجمل طلع النخلة ، قالوا آدي الجمل و آدي النخلة .

600. ʔaalu lgamal ṭiliʕ innaxla, ʔaalu aadi lgamal waadi nnaxla.
- They said, "A camel climbed a palm tree !" The others answered, "Here is the camel and there is the tree."
= The proof of the pudding is in the eating.

*** *** ***

٦٠١ - قالوا للديب ح يسرّحوك في الغنم ، قام عيّط . قالوا لـه
دا شيء تحبّه . قال خايف يكون الخبر كدب .

601. ?aalu liddiib ħaysarraħuuk filɣanam, ?aam ʕayyaṭ. ?aluulu da šee? tiħibbu. ?aal xaayif yikuun ilxabar kidb.
- They said to the wolf, "They are going to send you out together with the sheep." He wept. So they said, "How come ? This is something you like." "I am worried in case this piece of information may be a lie," he answered.
= Too good to be true.

***   ***   ***

٦٠٢ - قدّ النملة و تعمل عملة .

602. ?add innamla wtiʕmil ʕamla.
- The size of an ant but capable of doing something (i.e. wonders).
= Great results may come out of small things. Good things come in small packages.

***   ***   ***

٦٠٣ - قرد موالي ، و لا غزال شارد .

603. ?ird mwaali, wala ɣazaal šaarid.
- Rather a constantly present monkey (a symbol of ugliness) than a constantly absent gazelle (a symbol of beauty).
= Benefit may be derived from something near-by, even if it is of poor quality or shape, while material, or people of even the best quality are useless if they are inaccessible.

***   ***   ***

٦٠٤ – زيّ جدي المركب ، إن عامت قرقش ، وإن غرقت قرقش .

604. zayy gidy ilmarkib, in ʕaamit ʔarʔiš, win ɣirʔit ʔarʔiš.
- Like a billy goat on a ship: if it floats, he is munching and if it sinks, he is munching.
= He is so self-engrossed that he does not care about what goes on around him.

*** *** ***

٦٠٥ – زيّ هزار الحمير ، كلّه عضّ ورفص .

605. zayy hẓaaṛ ilħimiir, kullu ʕaḍḍ wṛafṣ.
- Like the play of donkeys, all bite and kick.
= This is a derogatory comment on back-slapping persons who may harm you while being nice to you.

*** *** ***

٦٠٦ – زيّ الجمل ، إللي يحرته يبطّطه .

606. zayy ilgamal, illi yiħritu ybaṭṭaṭu.
- Like a camel (pulling a plough), it fills in (by its hooves) the furrows it makes.
= This is a derogatory comment on a person who clumsily spoils a job he has taken a lot of trouble in doing.

*** *** ***

٦٠٧ – زيّ القنفد لا يتحضن ولا يتباس .

607. zayy ilʔunfid la yitħiḍin wala yitbaas.
- Like a hedgehog, not to be hugged or kissed.
= This is a vivid description of a foul-mouthed person, to be avoided at all costs.

*** *** ***

٦٠٨ – زيّ القطط ، يقروا من غير علم .

608. zayy il?uṭaṭ, yi?ṛu min ɣeer ʕilm.
- Like cats, they read without learning.
= This is a comment on those who read and discuss things that are beyond their intellectual capabilities.

*** *** ***

٦٠٩ – زيّ الوزّ حنّيّـة بلا بزّ .

609. zayy ilwizz ɦinniyya bila bizz.
- Like geese, (motherly) tenderness without breasts (to feed its young with).
= Words fill not a sack. This is a reference to lip service, words without deeds, etc.

*** *** ***

٦١٠ – زيّ السـمك ، إن طلع من الميّة مات .

610. zayy issamak, in ṯiliʕ min ilmayya maat.
- Like fish, they die if they come out of the water.
= Like a fish out of water.

*** *** ***

٦١١ – زيّ السـمك ياكـل بعضه .

611. zayy issamak yaakul baʕḍu.
- Like fish, they eat one another.
= People (of the same type or group) who are intent on destroying each other (slandering, gossiping, etc.).

*** *** ***

٦١٢ – عصفور في اليدّ أحسن من عشرة على الشجر .

612. ʕaṣfuuṛ filyadd aħsan min ʕašṛa ʕala ššagaṛ.
- A sparrow in the hand is better than ten on the tree.
= A bird in the hand is worth two in the bush.

*** *** ***

٦١٣ – غاب القطّ ، إلعب يا فار .

613. ɣaab il?uṭṭ, ilʕab ya faar.
- The cat has gone away, (now), you mouse, play.
= When the cat is away the mice will play.

*** *** ***

٦١٤ – غراب ضمن حدّاية ، قال الإتنين طيّارين .

614. ɣuṛaab ḍaman ħiddaaya, ?aal litneen ṭayyaṛiin.
- Someone said, "A crow stood guarantor for a kite." The other replied, "Both fly."
= There is not much assurance when one thief stands guarantor for another.

*** *** ***

#27 FLOWERS, FRUITS, GRAINS & VEGETABLES

٦١٥ – أفتكر لك أيه يا بصلة ، وكلّ عضّة بدمعة .

615. aftikirlik eeh ya baṣaḷa wkull ʕaḍḍa bdimʕa.
- What shall I remember in your favor, onion, having had to shed a tear for every bite (I took from you) ?
= I have nothing but suffering to remember you by.

*** *** ***

٦١٦ – إللي ما يرضى بالخوخ ، يرضى بشرابه .

616. illi ma yiṛḍa bilxoox, yiṛḍa bšaṛaabu.
- He who does not find peaches acceptable, will (reach a state when he has no alternative but to) accept (even) the juice.
= The conditions you turn down today, you may have to accept less than them tomorrow.

*** *** ***

٦١٧ – إللي ما يعرفش ، يقول عدس .

617. illi mayiʕṛafš, yiʔuul ʕads.
- He who does not know, says lentils.
= Those who do not know (e.g. what has actually taken place), say just anything.

*** *** ***

٦١٨ – الشجرة إللي تضلّل عليك ، ما تدعيش عليها بالقطع .

618. iššagaṛa lli tḍaḷḷiḷ ʕaleek, matidʕiiš ʕaleeha bilʔaṭʕ.
- A tree that provides shade for you, do not pray for it to be cut down.
= Do not bite the hand that feeds you.

*** *** ***

٦١٩ – كلّ فولة ، ولها كيّال .

619. kull fuula, wliha kayyaal.
- Each (type of) bean has a measurer (i.e. a buyer).
= All meats to be eaten, and all maids to be wed. To each his own.

*** *** ***

٦٢٠ – لا طال عنب اليمن ، و لا بلح الشام .

620. la ṭaaḷ ʕinab ilyaman, wala balaħ iššaam.
- He neither got the grapes of the Yemen nor the dates of Syria.
= He fell between two stools. He came up empty-handed.

*** *** ***

٦٢١ـ ناس ياكلوا البلح ، وناس يترموا بنواه .

621. naas yaklu lbalaħ, winaas yitrimu bnawaah.
- Some eat the dates; others are pelted by their stones.
= Some people seem to have all the luck.

*** *** ***

٦٢٢ـ يعمل من الحبّة قبّة .

622. yiʕmil min ilħabba ʔubba.
- He makes a dome out of a grain.
= To make a mountain out of a molehill.

*** *** ***

٦٢٣ـ زيّ القرع يمدّ برّا .

623. zayy ilʔarʕ yimidd barra.
- Like pumpkin bushes; they grow (i.e. spread) to the outside.
= This is a comment on the behavior of a certain type of people who are very helpful to everyone except their own. Fools give to please all but their own.

*** *** ***

٦٢٤ـ عشان الورد ، ينسقي العلّيق .

624. ʕašaan ilward, yinsiʔi lʕulleeʔ.
- For the sake of roses, creepers are watered.
= A person will do things he does not ordinarily do for the sake of those he likes.

*** *** ***

#28 MEALS & FOOD

٦٢٥ - بطينه و لا غسيل البرك .

625. biṭiinu wala ɣasiil ilbirak.

- (I have the horse radishes I am selling) still with their own mud (i.e. the mud still stuck to their roots from where they were planted) rather than having had them washed in a (dirty) pool. (A vendor's cry, originally).

= Simply and without a lot of fuss.

*** *** ***

٦٢٦ - دبّر غداك ، تلقى عشاك .

626. dabbaṛ ɣadaak, til?a ʕašaak.

- Plan for your dinner and you will find your supper.

= Plan for today and tomorrow will plan for itself.

*** *** ***

٦٢٧ ـ الضيف المجنون ياكل ويقوم .

627. iḍḍeef ilmagnuun yaakul wiy?uum.

- (It is) a mad guest that eats and (immediately) leaves.

= This is advise on correct behavior. (Don't) eat and run.

*** *** ***

٦٢٨ ـ الكحكة في إيد اليتيم عجبة .

628. ilkaħka f?iid ilyatiim ʕagaba.

- A cake in the hand of an orphan is a wonder.

= A thing out of context may be a source of wonder.

*** *** ***

٦٢٩ ـ إللي في الدست ، تطلّعه المغرفة .

629. illi fiddist, tiṭalla ʕu lmaɣrafa.

- What is in the cooking pot, the ladle will bring out.

= People cannot hide their nature from their associates for long.

*** *** ***

٦٣٠ ـ إللي ياكل حلاوتها ، يتحمّل مرارتها .

630. illi yaakul ħalawitha, yitħammil maṛaṛitha.

- He that eats its sweets (i.e. the good that comes out of something), (should) put up with the bitter side of it.

= Those who eat off the fat of the land should be the ones to toil and till it.

*** *** ***

٦٣١ – الأكـل فـي الشبعان خسارة .

631. ilʔakl fiššabʕaan xusaaṛa.
- Feeding a satiated person is a dead loss.
= Assistance should go to those who need it.

*** *** ***

٦٣٢ – العطشان يكسر الحوض .

632. ilʕaṭšaan yiksaṛ ilħooḍ.
- A thirsty person breaks the drinking trough (i.e. because of his mad rush at it).
= When in real need, a person does not require much persuasion.

*** *** ***

٦٣٣ – إن حضر العيـش يبقـى الملح شـبرقـة .

633. in ħaḍaṛ ilʕeeš yibʔa lmalħ šabraʔa.
- If bread is available, (even) salt would be considered a luxury.
= The necessities of life are but very few.

*** *** ***

٦٣٤ – الزبدة ما تطلعـش إلّا بالخضّ .

634. izzibda matiṭḷaʕš illa bilxaḍḍ.
- Butter does not appear (is not obtainable) except by churning.
= It is only through hard work that we should expect good results.

*** *** ***

٦٣٥ – كل أكل الجمال ، وقوم قبل الرجال .

635. kul akl ilgimaal, wi?uum ?abl irrigaal.

- Eat like camels and leave the table before the (other) men.

= It is not bad to eat quickly if your intentions are to get to the work at hand. In general, one should not be censured for rushing to work.

*** *** ***

٦٣٦ – كلّ لقمة تنادي آكلها .

636. kull lu?ma tnaadi akilha.

- Every morsal calls out for its would-be eater.

= No one gets less or more than what has been destined as his.

*** *** ***

٦٣٧ – لك أكل ، و الاّ بحلقة ؟

637. lik akl, walla baɦla?a ?

- Do you want to eat or to stare ?

= A person should concentrate his efforts on what matters.

*** *** ***

٦٣٨ – من إستكتر غموسه ، كل حاف .

638. min istaktar̢ ɣumuusu, kal ɦaaf.

- He who considers his relish plentiful (will find that he) will have to eat without.

= Plenty makes poor. Waste not, want not.

*** *** ***

٦٣٩ – ساعة البطون ، تتوه العقول .

639. saʕt ilbuṭuun, tituuh ilʕuʔuul.

- At the time of the tummies (i.e. eating), minds boggle.
= The call of the stomach is loudest.

*** *** ***

٦٤٠ – ستّ و جاريتين على قلي بيضتين .

640. sitt wgaryiteen ʕala ʔaly beḍteen.

- A wife and two slave-girls to boil two eggs !
= Too many people to do a simple job. Killing a mouse with an elephant gun.

*** *** ***

٦٤١ – صام صام ، و فطر على بصلة .

641. ṣaam ṣaam, wi fiṭiṛ ʕala baṣaḷa.

- He fasted and fasted (but) then broke his fast on an onion.
= This is a comment on those who endure hardship for long, in order to improve their chances in life, only to find, at the end of it all, that they are worse off than when they started.

*** *** ***

٦٤٢ – طبّاخ السمّ بيدوقه .

642. ṭabbaax issimm biyduuʔu.

- (Even) the cook of poison samples it.
= The one who supervises an activity, generally knows more about it than anyone else.

*** *** ***

٦٤٣ – زيّ الملح محشور في كلّ طعام .

643. zayy ilmalħ maħšuuṛ fi kull ṭaʕaam.

- Like salt; it goes into every food.

= This is a description of those who interfere in everybody else's business.

*** *** ***

٦٤٤ – زيتنا في دقيقنا .

644. zetna fid?i?na.

- (Let us keep) our oil in our flour.

= To marry in the family (thus keeping the family wealth from going out).

*** *** ***

#29 GOHA & OTHER CHARACTERS

٦٤٥ – جوّزوا مشكاح لريمة ، ما على الاتنين قيمة .

645. gawwizu miškaaħ liriima, ma ʕala litneen ʔiima.
- They married off Mishkah to Rima (two nobodies). No value is attached to either.
= One is as bad as the other.

*** *** ***

٦٤٦ – جحا أولى بلحم طوره .

646. guħa awla blaħm ṭooṛu.
- Goha is the most deserving of the meat of his own ox.
= Charity begins at home.

*** *** ***

٦٤٧ – إللي تقول عليه موسى ، يطلع فرعون .

647. illi t?uul ʕaleeh muusa, yiṭlaʕ faṛaʕoon.

- The person you take for a Moses (i.e. a good person) (may) turn out to be Pharaoh (i.e. a tyrant).
= Hasty judgment of others is a sure blunder. Do not be deceived by appearances and first impressions.

*** *** ***

٦٤٨ – مين يعرف عيشة في سوق الغزل ؟

648. miin yiʕṛaf ʕeeša fsuu? ilɣazl ?

- Who can tell who is Aysha in the yarn market ?
= Who can find a needle in a haystack ?

*** *** ***

٦٤٩ – قالوا يا جحا أيه أحسن أيّامك ؟ قال لمّا كنت بأعبّي التراب في الطاقيّة .

649. ?aalu ya guħa eeh aħsan ayyaamak ? ?aal lamma kunt baʕabbi tturaab fiṭṭa?iyya.

- They said to Goha "What has been the best time of your life ?" He said "When I was loading dust in (my) cap".
= Childhood is the best period of ones' life.

*** *** ***

٦٥٠ – قالوا يا جحا فين بلدك ، قال إللي إمراتي فيها .

650. ?aalu ya guħa feen baladak, ?aal illi mṛaati fiiha.

- They said "Where is your hometown, Goha ?" He said "Where my wife is".
= A man's comfort is ultimately with his wife.

*** *** ***

٦٥١ـ قالوا يا جحا مراة أبوك تحبّك ، قال هي إتجنّنت ؟

651. ʔaalu ya guħa mṛaat abuuk tiħibbak, ʔaal hiyya itganninit ?
- They said "Goha, your step-mother likes you". He said "Has she gone crazy ?"
= A step-mother rarely loves her step children.

*** *** ***

٦٥١ـ قالوا يا جحا عدّ موج البحر ، قال الجايّات أكتر من الرايحات .

652. ʔaalu ya guħa ʕidd moog ilbaħṛ, ʔaal ilgayyaat aktaṛ min iṛṛayħaat.
- They said to Goha, "Count up the waves in the sea ". He answered, "The ones which are still to come are more than those which have already passed".
= There will be other times. (This is usually used in threats.) Just you wait !

*** *** ***

٦٥٣ـ قالوا يا جحا عدّ غنمك ، قال واحدة نايمة و واحدة قايمة .

653. ʔaalu ya guħa ʕidd ɣanamak, ʔaal waħda nayma wwaħda ʔayma.
- They said "Goha, count up your sheep". He said, "There is one sleeping and another standing ".
= This proverb is used when there is obviously no need for further investigation of a matter.

*** *** ***

٦٥٤ – رجعت ريمة لعادتها القديمة .

654. rigʕit riima lʕaditha lʔadiima.

- Rima has reverted to her old habit.

= This is said of someone who quits a bad habit and then goes back to it.

*** *** ***

٦٥٥ – سكّة ابو زيد كلّها مسالك .

655. sikkit abu zeed kullaha masaalik.

- Abu Zeid's route is full of paths (alleys).

= There is more than one way to the woods. All roads lead to Rome.

*** *** ***

#30 WISDOM

٦٥٦ـ أصحاب العقول في راحة .

656. aṣɦaab ilʕuʔuul fiṛaaɦa.
- People with brains are in comfort.
= Wise people live in serenity; they do not bother with the triviality of others. This is said ironically of fools who tire themselves over crazy matters.

*** *** ***

٦٥٧ـ بتحصل في أحسن العائلات .

657. bitiɦṣal fi aɦsan ilʕaʔilaat.
- It (such a thing) happens in the best of families.
= Unusual things happen in the best of families.

*** *** ***

٦٥٨ - داري على شمعتك تنوّر .

658. daari ʕala šamʕitak tinawwaṛ.

- Shelter your candle and it will give light.

= Keep your business to yourself if you want to get somewhere.

*** *** ***

٦٥٩ - دخول الحمّام موش زيّ طلوعه .

659. duxuul ilħammaan muš zayy ṭḷuuʕu.

- Going into the public bath is not like coming out of it.

= Terminating something is not as easy as starting it.

*** *** ***

٦٦٠ - أيه رماك ع المرّ ، قال إللي أمرّ منّه .

660. eeh ramaak ʕa lmuṛṛ, ʔaal illi amaṛṛ minnu.

- What cast you in the bitter (i.e. the difficult course you are following) ? He said, "Something which is more bitter !"

= People may do strange things in order to escape or remedy even more problematic ones. Unusual circumstances may lead one to commit terrible errors.

*** *** ***

٦٦١ - الضرورة لها أحكام .

661. iḍḍaṛuuṛa liha aħkaam.

- Necessity has (abides by) its own laws.

= Necessity knows no law.

*** *** ***

٦٦٢ـ البلا يعمّ والرحمة تخصّ .

662. ilbala yʕumm wirraħma txuṣṣ.
- Disaster (when it comes) strikes everyone; good fortune selects but a few.
= Misfortune circulates freely, whereas good luck seems to come only to a few.

*** *** ***

٦٦٣ـ البيضة ما تكسرش الحجر .

663. ilbeeḍa matiksarš ilħagar.
- An egg cannot smash a stone.
= You cannot hope to win against those who are socially better than yourself, even if you are in the right.

*** *** ***

٦٦٤ـ الجواب يتقري من عنوانه .

664. ilgawaab yit?iri min ʕinwaanu.
- A letter is read from the address.
= A book is read by its cover.

*** *** ***

٦٦٥ـ الجايّات أكتر من الرايحات .

665. ilgayyaat aktar min irrayħaat.
- Future opportunities are greater than the lost ones.
= There will always be another time.

*** *** ***

٦٦٦ – الحجر الدوّار لا بدّ من لطمه .

666. ilħagaṛ iddawwaaṛ labudd min laṭmu.
- A rotating stone must (one day) get a knocking.
= Evildoers will meet with their fate sooner or later.

*** *** ***

٦٦٧ – الكترة تغلب الشجاعة .

667. ilkatṛa tiɣlib iššagaaʕa.
- Number defeats courage.
= Safety in numbers.

*** *** ***

٦٦٨ – الليّن ما ينكسرش .

668. illayyin mayinkisirš.
- The soft does not break.
= Flexibility helps a person to survive in the face of problems.

*** *** ***

٦٦٩ – إللي بيروح ما بيرجعش .

669. illi biyṛuuħ mabyirgaʕš.
- What goes, does not come back.
= One should not cry over spilled milk.

*** *** ***

٦٧٠ – إللي ما ينفع طبلة ، ينفع طار .

670. illi ma yinfaʕ ṭabḷa, yinfaʕ ṭaaṛ.
- What is no use as a tambourine, may be of some use as a drum.
= Nothing is without value.

*** *** ***

٦٧١ – إللي معاه القمر ما يباليش بالنجوم .

671. illi mʕaah il?amaṛ, maybaliiš binnuguum.
- He who has the moon in his possession, does not give much thought to the stars (considered inferior to the moon on account of their apparent less light).
= A person in control of an important situation should not worry about minor details.

*** *** ***

٦٧٢ – إللي تستهتربه ، يغلبك .

672. illi tistaḥtaṛbu, yiɣlibak.
- What you take lightly will defeat you.
= Underestimating others is a sure way of losing.

*** *** ***

٦٧٣ – إللي تخاف منّه ، ما يجيش أحسن منّه .

673. illi txaaf minnu, maygiiš aħsan minnu.
- What you worry about (usually) turns out to be the best there has been.
= Things turn out for the best in spite of our fears.

*** *** ***

٦٧٤ – إللي يطاطي لها تفوت .

674. illi yṭaṭilha tfuut.
- Whoever puts his head down (in the face of a storm) stands a chance to see it pass.
= Never meet a storm on a head-on course. One should roll with the punch.

*** *** ***

٦٧٥ – إللي على البرّ عوّام .

675. illi ʕala lbaṛṛ ʕawwaam.
- He that is on the shore is a master swimmer.
= Easier said than done.

*** *** ***

٦٧٦ – الإبرة إللي فيها خيطين ما تخيّطش .

676. il?ibra lli fiiha xeṭeen matxayyaṭš.
- A needle with two threads in it, does not sew.
= Too many cooks spoil the broth.

*** *** ***

٦٧٧ – الغربال الجديد له علّاقة .

677. ilɣuṛbaal ilgidiid luh ʕullaa?a.
- A new seive has a hanger (so as to have it carefully stored).
= New things are treated with extra care.

*** *** ***

٦٧٨ – إمشي سنة ولا تخطّي قنة .

678. imši sana wala txaṭṭi ?ana.
- Walk for a year rather than cross over a canal.
= It is safer to travel by land than by sea.

*** *** ***

٦٧٩ – إن كان الكلام من فضّة ، يبقى السكوت من دهب .

679. in kaan ilkalaam min faḍḍa, yib?a ssukuut min dahab.
- If speech (talking) is made of silver, (then) silence is made of gold.
= Silence is golden.

** *** ***

٦٨٠ – النار ما تحرقش الّا إللي كابشها .

680. innaaṛ matiħṛa?š illa lli kabišha.
- Fire burns only the one who is holding it.
= No one realizes the extent of a problem except for the person who is suffering it.

*** *** ***

٦٨١ – الصبر مفتاح الفرج .

681. iṣṣabṛ muftaaħ ilfaṛag.
- Patience is the key to deliverance.
= A hardship endured is soon over.

*** *** ***

٦٨٢ – الطمع يقلّ ما جمع .

682. iṭṭamaʕ yiʔill ma gamaʕ.
- Greed leads to the loss of what has been already gathered.
= A greedy person is eventually bound to lose everything.

*** *** ***

٦٨٣ – إذا إشتدّ الكرب هان .

683. iza štadd ilkaṛb haan.
- If the hardship increases, it (is a sign that it) will become lighter.
= The darkest hour is just before dawn.

*** *** ***

٦٨٤ – لبّس البوصة ، تبقى عروسة .

684. labbis ilbuuṣa, tibʔa ʕaṛuusa.
- Dress up a piece of reed and it will become a doll.
= Clothes make the man.

*** *** ***

٦٨٥ – لو لا اختلاف النظر لبارت السلع .

685. lawla xtilaaf innaẓaṛ labaaṛit issilaʕ.
- But for difference in opinions, goods would never be sold.
= Divergence in people's views places value on everything. Variety is the spice of life.

*** *** ***

٦٨٦ – ما ورا الصبر إلّا القبر .

686. ma wara ṣṣabr illa l?abr.
- (There is) nothing that follows (long) patience but the grave.
= This is said when someone who has shown great patience in dealing with a problem is ultimately overcome by it.

*** *** ***

٦٨٧ – ما يقع إلّا الشاطر .

687. ma yu?aʕ illa ššaaṭir.
- No one falls but the clever.
= Even clever people (or picky people) may still be taken for a ride.

*** *** ***

٦٨٨ – ما فيش دخّان من غير نار .

688. mafiiš duxxaan min γeer naar.
- There is no smoke without fire.
= Rumors always have a foundation. Where there is smoke there is fire.

*** *** ***

٦٨٩ – مطرح ما تآمن خاف .

689. maṭraɦ ma t?aamin xaaf.
- Be cautious where you think you are safe.
= Most dangers come from unexpected sources.

*** *** ***

٦٩٠ — مش كلّ مرّة تسلم الجرّة .

690. miš kull marr̤a tislam ilgarr̤a.
- Not every time, the pitcher will escape damage.
= A person will not get away every time with taking repeated risks.

*** *** ***

٦٩١ — نقاية تسند الزير .

691. naʔaaya tisnid izziir.
- A fruit stone can support a large water pitcher.
= No matter how great and powerful a person may be, he cannot stand alone.

*** *** ***

٦٩٢ — توب غيرك ما يخيلش عليك .

692. toob ɣeerak mayxilš ʕaleek.
- Other persons' attire will not look its best on you.
= Be yourself if you want to impress others.

*** *** ***

٦٩٣ — يا شاري الخبر بفلوس ، بكرة يجي لك بلاش .

693. ya šaari lxabar̤ bifluus, bukr̤a ygiilak balaaš.
- You who is buying news for money today, tomorrow the news will come to you for free.
= Never hunt for news. It will always reach you.

*** *** ***

٦٩٤ – يا ما في الحبس مظاليم .

694. yaama filħabs maẓaliim.

- How many innocent people there are in prison !
= Never be hasty in condemning a person because of appearances.

*** *** ***

٦٩٥ – عود في حزمة يعمل أيه ؟

695. ʕuud fi ħizma, yiʕmil eeh ?

- What can a single stick do in a whole bundle ?
= A single person cannot do much. In union there is strength.

*** *** ***

METAPHORIC EXPRESSIONS

METAPHORIC EXPRESSIONS

١ آدي وشّ الضيف .

1. aadi wišš iḍḍeef.
+ There goes the face of the guest.
++ ... and never showed up again, disappeared from the face of the earth!
+++ xad ikkitaab, waadi wišš iḍḍeef. ṛaaħ wi maħaddišš šaafu taani.
He took the book and nothing has ever been heard from him since. He went away and no one saw him again.

*** *** ***

٢ أجر مناول .

2. agr mnaawil.
+ (Only) the fee (recompense) of the delivery man.
++ (Playing) the role of a mere messenger.
+++ maliiš filmawḍuuʕ da ɣeer agr mnaawil. maliiš ayy maṣlaħa šaxṣiyya.
I have nothing to do with it, except that I am a go-between. I have no personal interest.

*** *** ***

٣ أكـل لحمه .

3. akal laɦmu.

+ To eat someone's flesh.

++ To gossip about someone.

+++ ʔaʕdiin yaklu flaɦm innaas; haaga wiɦša. ʔaʕdiin yitkallimu ʕala da wda.
They are there sitting gossiping about everyone (others); really terrible. They are sitting talking about everybody.

*** *** ***

٤ أكـل وشّـه .

4. akal wiššu.

+ To eat someone's face.

++ To critize someone harshly.

+++ ya bni ʕeeb; matiʕmilš kida, innaas akalu wiššina. ɦaʔaabil innaas izzaay ?
My dear (said to a boy) shame on you ! Don't do this, people are criticizing us terribly. How am I going to face the people ?

*** *** ***

٥ اكـتر من الهمّ على القـلـب .

5. aktaṛ min ilhamm ʕala lʔalb.

+ More (numerous) than concern (worry) over the heart.

++ Plentiful.

+++ ṛuuɦ itgawwiz ! ilbanaat aktaṛ min ilhamm ʕala lʔalb.
Go get married (said to a young man) ! There are plenty of girls around.

*** *** ***

٦ باطه و النجمة (أو ــ والنجم) .

6. baaṭu winnigma (or - winnigm).

\+ Nothing is between his arm-pit and the star(s).

++ To be absolutely broke.

+++ wallaahi ma a?dar aštri ħaaga dilwa?t; mifallis; baaṭi winnigma, mamʕayiiš filuus.
I swear I can't buy anything now; I am bankrupt; broke, I have no money.

*** *** ***

٧ باضت له فـي القـفـص .

7. baḍitlu fil?afaṣ.

\+ It (one's hen) laid eggs for him inside the cage (i.e. in a secure place).

++ To be lucky, to have things going one's way.

+++ inta mabṣuut ya ʕamm ! baḍitlak fil?afaṣ. kull ma taaxud nimra til?aaha kasbaana.
You're happy, man ! You are lucky ! Everytime you take a number, you win.

*** *** ***

٨ بلا قافـية .

8. bala ?afya.

\+ Without any word-play (rhyme).

++ Quite seriously, excuse the term.

+++ yaʕni bala ?afya kida, mumkin tinaḍḍaflina ilwasaaxa di.
Honestly (seriously) (excuse the term). Can you clean this dirt for us ?

*** *** ***

٩ بلع ريقه .

9. balaʕ rii?u.
\+ To gulp.
\++ To sigh with relief.
\+++ kaan xaayif, wi lamma šafni balaʕ rii?u. inbaṣaṭ ?awi.
He was afraid, but when he saw me, he felt better. He was real happy.

*** *** ***

١٠ بعد خراب مالطه .

10. baʕd xaṛaab malṭa.
\+ After the destruction of Malta.
\++ Too late. Like locking the barn door after the horse has been stolen.
\+++ gayy dilwa?t t?ulli yaḷḷa nṛuuḥ ništiri ilkutub. baʕd xaṛaab malṭa. il?imtiḥaan kaan imbaariḥ.
Now you're telling me "Let's go buy the books". It's too late. The examination was yesterday.

*** *** ***

١١ بينهم ما صنع الحدّاد .

11. beenhum ma ṣanaʕ ilḥaddaad.
\+ (Between them exists) what the blacksmith made.
\++ To be on very bad terms (with each other).
\+++ mabiykallimuuš baʕḍ. beenhum ma ṣanaʕ ilḥadaad. yikṛahu baʕḍ ?awi.
They don't talk to each other. They are on very bad terms. They really hate each other.

*** *** ***

١٢ بـيته مفـتوح .

12. beetu maftuuɦ.
\+ His house is open.
++ He is a hospitable man.
+++ huwwa šaxṣ kariim. beetu maftuuɦ linnaas kullaha.
He is a generous man; hospitable to everybody.

*** *** ***

١٣ بالدراع (أو بالباع و الدراع) .

13. biddiraaʕ (or bilbaaʕ widdiraaʕ).
\+ By the arm (or by the span of the two arms and the arm).
++ By sheer force. (either physical or through authority)
+++ ana maɦibbuuš. waaxid kull ɦaaga biddiraaʕ. kull ɦaaga ʕaawiz yaxudha bilʕafya.
I don't like him. He takes everything by sheer force. He wants to take everything by force.(bilʕafya = biddiraaʕ)

*** *** ***

١٤ بالهبولّـي .

14. bilhabulli.
\+ Senselessly, without any control.
++ By the bushel (of quantity), thoughtlessly (of talk or behavior).
+++ biyiṣṛif bilhabulli, biyiṣṛif min ɣeer ɦisaab, bilʕabaṭ
He squanders his money, he spends money unwisely. (bilʕabaṭ = bilhabulli)

*** *** ***

١٥ بالكـوم .

15. bilkoom.
\+ By the heap.
++ By the bushel.
+++ ʕandu fluus bilkoom, filuus kitiir ʔawi.
He has piles of money, a lot of money.

*** *** ***

١٦ بالعربي .

16. bilʕaṛabi.
\+ In Arabic.
++ In plain language, in plain English.
+++ bilʕaṛabi miš ṛaayiḥ wayyaakum.
"Frankly (plainly), I am not going with you".

*** *** ***

١٧ بقلع الدرس .

17. biʔalʕ iddirs.
\+ With the uprooting of a molar.
++ With great difficulty.
+++ biyakulha bʔalʕ iddirs.
He earns his living with great difficulty. (biyakulha = to earn one's living)

*** *** ***

١٨ بالنبّوت (أو ـ بالدراع) .

18. binnabbuut (aw - biddiraaʕ).
\+ (To live) with the cudgel (or - by the arm).
++ To force one's way through life.
+++ axiina da ʕaayiš binnabbuut (biddiraaʕ).
Our friend here bullies his way through life.
(binnabuut = biddiraaʕ = bilʕafya)

*** *** ***

١٩ بتاع كلّه .

19. bitaaʕ kullu.

\+ Of everything.

++ ... without principles, ready to do anything.

+++ da ṛaagil ʕafriit. bitaaʕ kullu.

He is a devil; he is ready to do anything.(<u>for recognition</u>)

*** *** ***

٢٠ بياكل في قتّة محلولة .

20. biyaakul fi ʔatta maɦluula.

\+ To eat out of a (whole) open bundle of straw.

++ To live off the fat of the land without worry or care.

+++ da byaakul fi ʔatta maɦluula. abuu huwwa illi byidfaʕ.

He is living off the fat of the land. His father pays.

*** *** ***

٢١ بيشمّ على ضهر إيده .

21. biyšimm ʕala ḍahṛ iidu.

\+ To smell (things) off the back of one's hand.

++ To tell the unknown (usually with the implication of being crafty).

+++ ṭayyib wana eeh ʕaṛṛafni ! huwwa ana bašimm ʕala ḍahṛ iidi.

How would I know ! Do I tell the unknown ?

*** *** ***

٢٢ بيولّد البغلة .

22. biywallid ilbayla.
+ To claim that a female mule can give birth (to young ones).
++ To tell tall tales.
+++ da ṛaagil mubaaliy; matismaʕš kalaamu, da ywallid ilbayla.
He exaggerates a lot; don't listen to what he says;
he tells tall tales.

*** *** ***

٢٣ بيعيش على الهوا .

23. biyʕiiš ʕala lhawa.
+ To live on air.
++ To live on next to nothing, particularly as far as food is concerned.
+++ miskiin ! mamʕahuuš wala malliim. ʕaayiš ʕala lhawa.
Poor man ! He does not have a penny. He is living on nothing.

*** *** ***

٢٤ بالزوفة .

24. bizzoofa.
+ By the heap.
++ By the bushel.
+++ ʕandu filuus bizzoofa. yani ʔawi.
He has piles of money. He is very rich.

*** *** ***

٢٥ بعرق الجبين .

25. biʕaraʔ ilgibiin.
+ By the sweat of one's brow.
++ By hard work.
+++ biyiksab luʔmitu bʕaraʔ gibiinu, biyištaɣal kitiir, wibzimma.
He earns every cent he gets, he works a lot (hard) and honestly.

*** *** ***

٢٦ داير على حل شعره .

26. daayir ʕala ħall šaʕṛu.
+ He is going around as far as the length of his untied hair (will allow him).
++ He is bumming around.
+++ sitt miš kuwayyisa. dayra ʕala ħall šaʕṛaha.
She is a bad woman. She just bums around.

*** *** ***

٢٧ دافنينه سوى .

27. dafniinu sawa.
+ We've buried it together.
++ We are in it together, I know as much about the matter as you know.
+++ ya ʕamm balaaš kalaam faariɣ. ana faahim kull ħaaga. bitʔulli ana lkalaam da ? ṛuuħ ʔuulu lħadd ɣeeri. iħna dafniinu sawa.
Quit this nonsense. I understand everything. (Why) are you telling me this ? Go tell it to someone else. We are in it together.

*** *** ***

٢٨ داهية مسيّحة .

28. dahya msayyaħa.
+ A melted-away disaster.
++ A big calamity; also said of persons who are very cunning.
+++ inta dahya msayyaħa !
You are a devil ! (for recognition)
ya dahya msayyaħa !
What a calamity !

*** *** ***

٢٩ دمّه تقيل .

29. dammu tʔiil
+ His blood is heavy.
++ To be a bore; doltish; not pleasant to have around.
+++ ya salaam ! dammu tʔiil ʔawi , maħibbiš aʔʕud maʕaah kitiir.
Boy ! He is such a bore. I don't like to spend a lot of time with him.

*** *** ***

٣٠ دمّه يلطش .

30. dammu yuḷṭuš.
+ His blood smacks (one) on the face.
++ To be boorish; doltish.
+++ ya buuya ! dammu yuḷtuš, ya saatir maħibbiš ašuufu.
Oh boy ! He is really a bore, my goodness, I don't like to see him.

*** *** ***

٣١ دقّ الهمّ و نخله .

31. da?? ilhamm wnaxalu.
+ He's ground misery and sifted it.
++ He's been living with misery for a long time, misery is nothing new to him.
+++ miskiin ! wal̤l̤aahi miskiin. da?? ilhamm wnaxalu, ɣalbaan.
Poor man ! By God he is (really poor). He is really miserable, poor man.

*** *** ***

٣٢ دخل بالحنجل و المنجل .

32. daxal bilħangil wilmangil.
+ He entered by hopping (which is considered to bring bad luck) and with the sickle (which refers to death).
++ With bad luck; with doom and gloom.
+++ in šal̤l̤a tiṣrif ilfuluus bilħangil wilmangil.
May you spend the money in complete misery !

*** *** ***

٣٣ دخل في زواريقه .

33. daxal fi zawarii?u.
+ To enter into someone's pores.
++ To worm oneself into someone's favor.
+++ daxal fi zawarii? ilmudiir, wi ḍiħik ʕaleeh. kull ħaaga yiṭlubha byiʕmilhaalu.
He got in good with the director, and pulled a fast one on him. Everything he asks for, (the director) does for him.

*** *** ***

٣٤ ضرب الدنيا صرمة .

34. ḍaṛab iddunya ṣaṛma.
+ To hit the world with an old shoe.
++ To have a devil-may-care attitude towards life.
+++ miš ʕawza tiggawwiz. daṛba ddunya ṣaṛma. miš hamimha.
She doesn't want to get married. She doesn't really care. She just doesn't care.

*** *** ***

٣٥ ضرب الدنيا طبنجة .

35. ḍaṛab iddunya ṭabanga.
+ To shoot at the world with a pistol.
++ To have a devil-may-care attitude toward life, not to care about things.
+++ miš hamimhum ɦaaga. ḍaṛbiin iddunya ṭabanga. wala humma hina.
They don't really care. They just don't care- not at all.

*** *** ***

٣٦ ضرب مدفع .

36. ḍaṛab madfaʕ.
+ To fire a gun.
++ To go bankrupt or to avoid paying.
+++ miskiin. kaan ʕandu tgaaṛa kuwayyisa, wifallis. ḍaṛab madfaʕ lituggaaṛ ilgumla.
Poor man. He had a good business going but went bankrupt. He left the wholesalers without payment.

*** *** ***

٣٧ ضحك على دقنه .

37. ḍiħik ʕala daʔnu.
+ To laugh at someone's beard.
++ To fool someone.
+++ ḍiħku ʕala daʔnak wixadu lʕaṛabiyya rxiiṣa, ya ʕabiit !
They fooled you and took the car cheap. You fool!

*** *** ***

٣٨ فاته نصّ عمره .

38. faatu nuṣṣ ʕumṛu.
+ He missed half of his life span.
++ He missed a very good chance.
+++ faatak nuṣṣ ʕumṛak illi mašuftiš ilfilm.
You missed something, because you didn't see that film.

*** *** ***

٣٩ فرشت ل (ه) الملاية .

39. farašit l (-u) lmilaaya.
+ She spread out her wrap for him.
++ She chewed him out.
+++ di sitt wiħša ʔawi. huwwa miskiin. ʔallaha kilma waħda, whiyya farašitlu lmilaaya.
She is a terrible woman. He just said one word to her, and she chewed him out.

*** *** ***

٤٠ فركة كعب .

40. faṛkit kaʕb.
+ The rub of a heel.
++ A hop, skip, and a jump.
+++ beeni wbeen iggamʕa farkit kaʕb; ʔuṛayyiba ʔawi.
There is a very short distance between where I live and the university; it is very close.

*** *** ***

٤١ فصّ ملح وداب .

41. faṣṣ malɦ wdaab.
+ A grain of salt that melted away.
++ a) To disappear without a trace.
b) To take to one's heels.
+++ masmiʕtiš minnu baʔaali šahṛeen, faṣṣ malɦ wdaab.
I haven't heard from him for two months, he disappeared completely. (In some contexts synonymous with #1)

*** *** ***

٤٢ فتح لـه عبّه .

42. fataɦlu ʕibbu.
+ To open one's neckline for someone.
++ To be too accommodating with someone for an ulterior motive.
+++ fataɦlu ʕibbu lɣaayit maxad iššuɣlaana.
He went along with him(went out of his way to please him) until he got the job.

*** *** ***

٤٣ فــي حالــه .

43. fi ħaalu.
+ All by himself.
++ Minding one's own business.
+++ kunt ʔaaʕid fiħaali ga šatamni.
I was sitting minding my own business when he came and insulted me.
xalliik fiħaalak !
Mind your own business !

*** *** ***

٤٤ فــي المشـمـش .

44. filmišmiš.
+ In (the season of) apricots !
++ Never ! Fat chance ! A likely story !
+++ a. ħaksab ʕašṛa gineeh fillutariyya bitaaʕit bukṛa.
b. filmišmiš (or filmišmiš in šaaʔ aḷḷaah).
a. I'll win ten Egyptian pounds in tomorrow's lottery.
b. Fat chance !

*** *** ***

٤٥ جا فــي جمل .

45. ga fgamal.
+ (As if) he had asked for a camel.
++ Not that he'd asked for too much. By all means.
+++ a. mumkin astilif ilkitaab da minnak ?
b. ya siidi baṣiiṭa. yaʕni nta giit fi gamal.
a. May I borrow this book from you ?
b. That is easy. You haven't asked for too much.

*** *** ***

٤٦ جا نقبه على شونة .

46. ga na?bu ʕala šuuna.
\+ The hole he made (in the wall) led him only to a barn of straw. (Reference here is made to a method used in burglarizing village houses).
++ His efforts were fruitless.
+++ fakkar̥ innuhum ɦayɣadduuh, laakin ga na?bu ʕala šoona, nizil min ɣeer ɦatta ma y?addimuulu fingaal ?ahwa.
He thought they were going to offer him lunch, but his hopes were dashed. He left and they did not even offer him a cup of coffee.

*** *** ***

٤٧ جاب داغه (الأرض) .

47. gaab daaɣu (l?ar̥d̥).
\+ To bring someone's branding-iron (to the ground).
++ To rub soneone's nose in the dirt.
+++ aɦmad kaan ?aliil ?adab, bass ʕali gaab daaɣu l?ar̥d̥, addibu tamaam.
Ahmed was rude, but Ali rubbed his nose in the dirt; he taught him a good lesson.

*** *** ***

٤٨ جاب الخبر من بزّ أمّه .

48. gaab ilxabar̥ min bizz ummu.
\+ To obtain a piece of news from its own mother's breast.
++ To get the news straight from the horse's mouth.
+++ ana gayiblukum ilxabar̥ da min bizz ummu; min ilmudiir nafsu.
I got this news item from the horse's mouth; from the director himself.

*** *** ***

٤٩ (جاي) إيد (من) ورا وإيد (من) قدّام .

49. (gaay) iid (min) waṛa w?iid (min) ?uddaam.

+ To come with one hand in the front and one hand in the back.

++ To come empty-handed.

+++ rigiʕ faaḍi; iid waṛa w?iid ?uddaam, mamʕahš wala ɦaaga.
He came back empty-handed. He got nothing.

*** *** ***

٥٠ جرحه طري .

50. garɦu ṭaṛi.

+ His wound is still soft.

++ He is newly-afflicted.

+++ matkallimuuš dilwa?t. ɦayitdaayi?; lissa garɦu ṭaṛi, ibnu mayyit awwil imbaariɦ.
Don't talk to him now. He'll be annoyed; he is still newly-afflicted. His son just died the day before yesterday.

*** *** ***

٥١ جسّ المخاضة .

51. gass ilmaxaaḍa.

+ To gauge the bottom of the waterway.

++ To feel one's way around.

+++ gassu lmaxaaḍa li?yu mafiiš fayda ?aamu saɦabu ṭṭaḷab.
They made discrete inquiries and found there was no use so they withdrew the application.

*** *** ***

٥٢ جواز نصارى .

52. gawaaz naṣaaṛa.
+ A Christian marriage (no divorce).
++ A permanent association.
+++ išširka lli beenhum gawaaz naṣaaṛa.
The association that is between them is a permanent one.

*** *** ***

٥٣ هرى ونكت (في . . .) .

53. hara wnakat (fi...).
+ To wear out and become unsettled (over).
++ To fret.
+++ intu ?aʕdiin tihru wtinkutu fnafsukum, wi huwwa wala saa?il fiikum.
You are here sitting fretting and he does not care a bit.

*** *** ***

٥٤ هفّ طلع النهار .

54. huff ṭiḷiʕ innahaaṛ.
+ Day came before you could say "huff".
++ Before you know it.
+++ la, da nta matilħa?š. huff ṭiḷiʕ innihaaṛ witkuun xilṣit.
No, you won't have to wait long. It won't take time for it to get done. (You will be finished before you can say "Jack Robinson".)

*** *** ***

٥٥ حبله علـى ضهره .

55. ɦablu ʕala ḍahṛu.

\+ His leash is on his back.

++ He is responsible for (or to) no one.

+++ da ṛaagil ɦablu ʕala ḍahṛu, maɦaddiš biyʔullu la abyaḍ wala swid.

He is on his own, nobody questions him.

*** *** ***

٥٦ حلّة و هو مغرفـتها .

56. ɦalla whuwwa maɣṛafitha.

\+ (The matter on hand is like) a saucepan and he is the ladle made for it.

++ He's the last word on the matter.

+++ da ṛaagil ɦugga. ɦalla whuwwa maɣṛafitha filmawḍuuʕ da.

He is an authority. He is the last word on this matter.

*** *** ***

٥٧ حماتـه بتحبّـه .

57. ɦamaatu bitɦibbu.

\+ His mother-in-law loves him.

++ Said by a host on inviting the lucky person who has arrived unexpectedly at the exact moment when food is being served.

+++ uʔʕud kul ! ɦamaatak bitɦibbak !

Sit down and eat ! The food is just ready. (You came at the right time.)

*** *** ***

٥٨ حمّضها (أو ـ حمّضه) .

58. ɦammadha (or ɦammadu).
+ He caused things to go bitter (acid).
++ He's gone too far.
+++ ya axi skut ba?a. da nta ɦammadtaha.
Stop it ! You have gone too far.

*** *** ***

٥٩ حرق له الأخضرين .

59. ɦara?lu l?axdareen.
+ To burn (someone's) two greens (i.e. his plants).
++ To do someone great harm or to give someone a tongue-lashing.
+++ ya saatir ! lamma šaafu ɦara?lu l?axdareen.
My goodness ! When he saw him, he gave him a tongue-lashing.

*** *** ***

٦٠ حسب له الف حساب .

60. ɦasablu alf ɦsaab.
+ He calculated a thousand (times) calculations for him.
++ To be very careful and prudent.
+++ lamma baštaɣal maʕaah baɦsiblu alf ɦsaab ʕašan iššuɣl yikuun mazbuut.
When I work with him I am very careful to make sure the work is precise.

*** *** ***

٦١ حطّ في بطنه بطّيخه صيفي .

61. ḥaṭṭ fbaṭnu baṭṭiixa ṣeefi.
+ He put a summer watermelon in his tummy.
++ To rest assured.
+++ ḥuṭṭ fbaṭnak baṭiixa ṣeefi min gihat ilmawḍuuʕ da.
Rest assured as far as this subject is concerned !

*** *** ***

٦٢ حطّ همّه (في . . .) .

62. ḥaṭṭ hammu (fi...).
+ To place one's worry (in...).
++ a) To take it out on someone.
b) To concentrate one's attention upon something.
+++ ḥaṭṭ hammu fimṛaatu.
He vented his anger upon his wife.
ḥaṭṭ hammu fiššuɣl.
He devoted himself to the work.

*** *** ***

٦٣ حطّ الهمّ في الترباس .

63. ḥaṭṭ ilhamm fittirbaas.
+ He vented his anger upon the door bolt.
++ He took it out on someone who has nothing to do with the matter.
+++ awwil ma šafitu zaʕʕaʔitlu, wihuwwa miskiin maluuš zanb, yaʕni ḥaṭṭit ilhamm fittirbaas.
When she saw him, she shouted at him. Poor man, it wasn't his fault. She just took it out on him.

*** *** ***

٦٤ حطّ راسه في الجراب .

64. ḥaṭṭ ṛaasu filgiraab.
+ To put someone's head inside the ruck-sack.
++ To deceive or trick someone.
+++ fiḍil yikallimha kalaam ẓaṛiif lamma ḍiḥik ʕaleeha wḥaṭṭ ṛasha filgiraab.
He kept talking nice to her until he tricked her.

*** *** ***

٦٥ حطّ صباعه في الشقّ (من . . .) .

65. ḥaṭṭ ṣubaaʕu fiššaʔʔ (min...).
+ To stick one's finger inside the hole (from...).
++ To give up (on someone or something).
+++ ana ḥaṭṭeet ṣubaaʕi fiššaʔʔ min innaas dool.
I have had it with those people.

*** *** ***

٦٦ حطّها (أو جابها) في رقبته (أو قبّته) .

66. ḥaṭṭaha (or gabha)fraʔabtu (or ʔabbitu).
+ To fix it all around someone's neck or attach it to his collar.
++ To lay the blame for something at someone else's door step, to hang it all on someone else.
+++ waḷḷaahi ana maẓluum wihuwwa ḥaṭṭaha firʔabti !
By God, I am the victim and he blamed it all on me !

*** *** ***

٦٧ حصالته ديّقــة .

67. ɦoṣaltu dayyaʔa.

\+ His gall bladder is narrow.

++ He is peevish.

+++ mabaɦibbiš atnaaʔiš maʕaah liʔann ɦoṣaltu dayyaʔa.
I don't like to discuss things with him because he is quick to take offense.

*** *** ***

٦٨ حطّ فـي الخرج .

68. ɦuṭṭ filxuṛg.

\+ Stuff (it) inside the saddle bag.

++ Add to the heap.

+++ ʕawizni aʕmillak di kamaan. yaḷḷa ya siidi, ɦuṭṭ filxuṛg.
You want me to do this for you too, OK, add it to all that I have to do.

*** *** ***

٦٩ حطّي كـلمن .

69. ɦuṭṭi kalamun.

\+ These two words represent the third and the fourth groups of the letters of the Arabic (abjadi) alphabet. Reference here is made to the very early stage of one's education.(an insult, not to be used in the presence of the person referred to)

++ (An) ignorant (man).

+++ ṛaagil ɦuṭṭi kalamun.
He is an ignorant man. A dolt of a man.

*** *** ***

٧٠ إبن حرام .

70. ibn ḥaṛaam
+ The son of the forbidden.
++ a) Bastard (literally).
b) Cunning
c) Artful
+++ axiina da ʕafriit; ibn ḥaṛaam.
Our friend here is a devil; he is a bastard. (This can be taken as a very serious insult.) (for recognition)

*** *** ***

٧١ الدنيا بتضرب وتقلب .

71. iddunya btiḍṛab witi?lib.
+ The world is rocking and churning.
++ Everybody is in an uproar over it, in a stew.
+++ daxalt ilbeet la?eet iddunya btiḍṛab witi?lib.
Upon entering the house I found great excitement all around.

*** *** ***

٧٢ الدنيا واقفة على رجل .

72. iddunya wa?fa ʕala rigl.
+ The (whole) world is standing on one foot.
++ There is a great excitement all around.
+++ daxalt ilbeet la?eet iddunya wa?fa ʕala rigl.
Upon entering the house I found great excitement all around.

*** *** ***

٧٣ إحنا بنقرا في سورة عبس ؟

73. iħna bni?ṛa fsuuṛit ʕabas.
+ Are we reading the (Quranic) surah of ʕabas ?
++ Do we have to say it over and over again !?
+++ ya bni ma tifham ba?a. huwwa ħna bni?ṛa fsuuṛit ʕabas ?
Why don't you understand ? Do we have to say it a million times ? (for recognition)

*** *** ***

٧٤ إيدك والأرض منّه .

74. iidak wil?aṛḍ minnu.
+ Your hand next to the ground as far as he is concerned.
++ You might as well give up as far as he is concerned. (expressing doubt of the likeliness that the person in question will perform a task)
+++ da šaxṣ mayuʕtamadš ʕaleeh. iidak wil?aṛḍ minnu.
You can't depend on him. I doubt that he'll do it.

*** *** ***

٧٥ إيدي على كتفك .

75. iidi ʕala kitfak.
+ My hand is on your shoulder.
++ There I am ready to go along with you, I am completely with you on this.
+++ ya xuuya iidi ʕala kitfak!
Well, I am ready to cooperate with you !

*** *** ***

٧٦ إيده مفتوحة .

76. iidu maftuuħa.
\+ His hand is open.
++ To be generous or spendthrift.
+++ ʕumṛu maħawwiš ʔirš. da iidu maftuuħa.
He never saved a penny. He is a spendthrift.

*** *** ***

٧٧ إيده مخرومه .

77. iidu maxṛuuma.
\+ His hand is perforated.
++ He is a spendthrift.
+++ axuuya iidu maxṛuuma.
My brother is a spendthrift. Money goes through his hands like water.

*** *** ***

٧٨ إيده ناشفة .

78. iidu našfa.
\+ To be dry-handed.
++ To be tight-fisted.
+++ mayimkinš taaxud minnu malliim waaħid. da iidu našfu.
It is not possible to get a penny out of him. He is tight-fisted.

*** *** ***

٧٩ إيده ورجلـه .

79. iidu wriglu.
+ His hand and foot.
++ To be someone's right hand.
+++ ma?darš astayna ʕannu. da iidi wrigli.
I can't do without him. He is my right hand.

*** *** ***

٨٠ إيده خفيفـة .

80. iidu xafiifa.
+ To be light-handed.
++ a) To be light-fingered. (e.g. a pickpocket)
b) To be quick in doing a job that involves the use of hands (e.g. typing, sewing, cooking, etc.).
+++ ibʕid ʕannu da ɦaraami. da iidu xafiifa.
Stay away from him. He is a thief.

*** *** ***

٨١ إلى حيـث ألقـت .

81. ila ɦaysu alqat.
+ To wherever it landed.
++ To hell with (the person(s) in question).
+++ xalliih yruuɦ fidahya. ila ɦaysu alqat.
Let him go to hell ! The hell with him. (an insult)

*** *** ***

٨٢ الباب يفوّت جمل .

82. ilbaab yifawwit gamal.
+ The door (is so wide it) can let a camel pass through.
++ The door is wide open, no one is stopping you !
+++ ṛuuḥ imši iza kaan miš ʕagbak. ilbaab yifawwit gamal.
Go ! Leave if you don't like it ! The door is wide open.

*** *** ***

٨٣ الفار لعب في عبّه .

83. ilfaaṛ liʕib fiʕibbu.
+ To have a mouse wriggling inside the front of one's clothes.
++ To become suspicious (of an individual or a situation).
+++ min saaʕit ma šuftu, wilfaaṛ liʕib fiʕibbi.
The minute I saw him, I became suspicious.

*** *** ***

٨٤ إللي نبات فيه نصبح فيه .

84. illi nbaat fiih niṣbaḥ fiih.
+ What we sleep with at night, we wake up with in the morning.
++ The same thing is being said over and over again.
+++ mafiiš fayda, illi nbaat fiih niṣbaḥ fiih.
There's no use; it's the same thing over and over again.

*** *** ***

٨٥ الخالق الناطق (. . .) .

85. ilxaali? innaaṭi? (...).
+ The Creator and Bestower of intelligence.
++ The spitting image of ...
+++ irraagil da ilxaali? innaaṭi? axuuk.
This man looks exactly like your brother.

*** *** ***

٨٦ العاطل على الباطل .

86. ilʕaaṭil ʕala lbaaṭil.
+ The idler together with the loiterer.
++ To sweep down on everyone without discrimination.
+++ xad ilʕaaṭil ʕala lbaaṭil.
He acted indiscriminately.

*** *** ***

٨٧ العدد في الليمون .

87. ilʕadad fillamuun.
+ Counting up (rather than weighing) is (used) in the case of limes.
++ Without count; numerous.
+++ ʕandu ʕyaal ilʕadad fillamuun.
He has a lot of children.

*** *** ***

٨٨ انقطع سبحه .

88. in?aṭaʕ sabħu.
+ His swimming ceased.
++ To reach the end of one's rope, or to get tired.
+++ miskiin, ištaɣal kitiir ?awi, fiḍil yištaɣal lamma n?aṭaʕ sabħu.
Poor man ! He worked a lot; he kept working until he got tired.

*** *** ***

٨٩ الصباح رباح .

89. iṣṣabaaħ ṛabaaħ.
+ The morning is a profitable affair.
++ Let us sleep on it.
+++ istanna lbukṛa. dilwa?t iddunya leel. iṣṣabaaħ ṛabaaħ.
Wait for tomorrow. It's night time now. Better sleep on it.

*** *** ***

٩٠ اشرب من البحر

90. išṛab min ilbaħṛ !
+ Drink from the sea !
++ Get lost; go jump in the lake ! (an insult)
+++ ṛuuħ išṛab min ilbaħṛ !
"Get lost !"

*** *** ***

٩١ اتلخبط غزله .

91. itḷaxbaṭ ɣazlu.
\+ To have one's yarn all tangled up.
++ To get utterly confused.
+++ miskiin awwil ma šafha, itḷaxbaṭ ɣazlu.
Poor man, as soon as he saw her, he got utterly confused.

*** *** ***

٩٢ التقيل ورا .

92. itti?iil waṛa.
\+ The heavy (part) is (still) behind.
++ The worst is yet to come.
+++ lamma ?alli nnu xaḷḷas. ?ultilu "la, lissa badri. itti?iil waṛa".
When he told me that he had finished, I said to him, "No, not yet. The worst is yet to come."

*** *** ***

٩٣ كفى على الخبر ماجور .

93. kafa ʕala lxabaṛ maguuṛ.
\+ To turn a <u>maguur</u> (pottery kneading trough) over a piece of news.
++ To keep an item of news under one's hat.
+++ ikfi ʕalxabaṛ maguuṛ !
Don't tell anyone !

*** *** ***

٩٤ كفّه مفتوح .

94. kaffu maftuuḥ.
+ The palm of his hand is open.
++ To be generous.
+++ ya salaam ! ṛaagil kariim ! kaffak maftuuḥ ! alf šukr !
Oh ! How generous ! You're so generous ! A million thanks (to you) !

*** *** ***

٩٥ كسر وراه قوّراه .

95. kasaṛ waṛaah ?awwaaṛa.
+ To break a fragment of pottery behind a departing person.
++ To say "Good riddance !" to a departing person.
+++ ana ma sadda?t innuhum mišyu, wkasaṛt waṛaahum ?awwaaṛa.
Was I happy (I couldn't believe that) they left and I said "Good riddance" to them !

*** *** ***

٩٦ كسر على مناخيره بصلة .

96. kasaṛ ʕala manaxiiru baṣaḷa.
+ To break an onion against someone's nose.
++ To compel someone to do something against his will. To force someone to swallow his pride.
+++ itzall miskiin ! kasaṛ ʕala manaxiiru baṣaḷa wʕamalha.
Poor man ! He is humiliated. He did it against his will.

*** *** ***

٩٧ كسّر مقاديفه .

97. kassaṛ ma?adiifu.
+ To break someone's oars.
++ To take the wind out of someone's sails.
+++ kunt ʕaawiz atʕallim iṭṭayaṛaan, bass waldi kassaṛ ma?adiifi.
I wanted to be a pilot but my father discouraged me.

*** *** ***

٩٨ كتم الدمّ على القيح .

98. katam iddamm ʕala l?eeɦ.
+ To suppress the blood over the puss.
++ To suppress one's bad feelings.
+++ sikit wikatam idamm ʕala il?eeɦ.
He kept silent and suppressed his disappointment.

*** *** ***

٩٩ كلمة تجيبه و كلمة تودّيه .

99. kilma tgiibu wkilma twaddiih.
+ One word brings him along and another one takes him away.
++ Having no mind of his own.
+++ da ṛaagil miš mawzuun; kilma tgiibu, wkilma twaddiih.
That man has no substance; he has no mind of his own.

*** *** ***

١٠٠ كلّ من هبّ ومن دبّ .

100. kull min habb wmin dabb.
+ All that jumps up or goes on foot.
++ Every Tom, Dick and Harry.
+++ ilgamʕa lyomeen dool biyudxulha kull min habb wdabb.
Practically anybody goes to the university these days.

*** *** ***

١٠١ كلّه يطلع في الغسيل .

101. kullu yiṭlaʕ filɣasiil.
+ It all comes out in the wash.
++ Don't worry ! Things will work out.
+++ mayhimmakš kullu yiṭlaʕ filɣasiil.
Don't worry about it. Everything will be fine (taken care of).

*** *** ***

١٠٢ لا هنا ولا هناك .

102. la hina wala hnaak.
+ Neither here nor there.
++ Useless; unimportant. No big deal.
+++ da šaxṣ taafih. la hina wala hnaak.
He is an unimportant person. He is of no consequence.

*** *** ***

١٠٣ لا يحلّ ولا يربط .

103. la yħill wala yiṛbuṭ.

\+ He neither unties nor ties.

++ To be indecisive; to be spineless.

+++ da šaxṣ maluuš ʔiima, wala ṛaʔy. la yħill wala yiṛbuṭ.
He is an unimportant person; he has no opinion of his own. He can't do anything (here).

*** *** ***

١٠٤ لا ينفع طبلة ولا طار .

104. la yinfaʕ ṭabḷa wala ṭaaṛ.

\+ It is no use either as a drum or a tambourine.

++ To be completely useless. It's as much use as a screen door in a submarine.

+++ wi da eeh ʔiimtu ? da la yinfaʕ ṭabḷa wala ṭaaṛ.
What good is this ? It can't help in any way.

*** *** ***

١٠٥ لمّا يقول ريّاني يا فجل .

105. lamma yʔuul ṛayyaani ya figl.

\+ (Not even if he would cry out) "Luscious fresh radishes" (vendor's cry).

++ (Not even if he would) scream his head off.

+++ muš ħataaxud lfuluus wala lamma tʔuul ṛayyaani ya figl.
You will not get the money whatever you may do.

*** *** ***

١٠٦ لـمونـة فـي بلد قـرفانـة .

106. lamuuna fbalad ʔaṛfaana.
+ A lime in a nauseated town.
++ To be in great demand; said of a simple or trivial thing that performs the required task.
+++ ʕanduhum ʕaṛabiyya ʔadiima, wikulluhum biyistaʕmiluuha wi muʕtamidiin ʕaleeha. ahi lamuuna fbalad ʔaṛfaana.
They have an old car, and all of them use and depend on it; it does the job.

*** *** ***

١٠٧ لـتّ وعجن .

107. latt wʕagn.
+ Kneading and beating.
++ To run off at the mouth; to talk too much.
+++ ya axi uskut. baṭṭal latt wʕagn.
Keep quiet ! Stop blabbering !

*** *** ***

١٠٨ لزقـة بغرا .

108. lazʔa byira.
+ A gluey adhesive.
++ Someone who sticks around and you cannot get rid of him.
+++ ṣaɦibna da lazʔa byira !
He sticks to you like glue. You can't get rid of him.

*** *** ***

١٠٩ لبانتها زرقة .

109. libanitha zar?a.
++ Her chewing gum is blue.
++ She is a terrible gossip.
+++ di sitt ṣaʕba ?awi. libanitha zar?a.
She is a difficult woman; a terrible gossip.

*** *** ***

١١٠ للركب .

110. lirrukab.
+ Up to one's knees.
++ Abundant, up to one's neck.
+++ ilfiraax kaanit figgamʕiyya lirrukab.
Chickens were plentiful at the Co-op.

*** *** ***

١١١ لسانه ما لوش تقّالة .

111. lisaanu maluuš tu??aala.
+ His tongue has no (counter) weight.
++ He has a loose tongue; he talks too much.
+++ mat?ulluuš ħaaga; da lisaanu maluuš tu??aala.
Don't tell him anything; he has a loose tongue.

*** *** ***

١١٢ لسانه طويل .

112. lisaanu ṭwiil.
+ To be long-tongued.
++ To be insolent, be rude; be sharp-tongued.
+++ xuft akallimha li?anni ʕaarif inn lsanha ṭwiil.
I was afraid to talk to her because I know she has a sharp-tongue.

*** *** ***

١١٣ لقط الفولة .

113. ḷa?aṭ ilfuula.
+ To pick up the bean.
++ To see through the trick.
+++ walad ʕafriit. ɦawilt alʕab ʕaleeh liʕba, manifʕitš ḷa?aṭ ilfuula.
He is a devil, I tried to play a trick on him; no way - he saw through the trick.

*** *** ***

١١٤ ماشي على قشر بيض .

114. maaši ʕala ?išr beeḍ.
+ To walk on egg shells.
++ To walk slowly.
+++ ya axi mši bsuṛʕa ! maalak maaši ʕala ?išr beeḍ kida !
Come on ! Walk quickly ! Why are you so slow !

*** *** ***

١١٥ مات فـي جلده (من الخوف ـ أو ـ من الكسـوف) .

115. maat fi gildu (min ilxoof -aw- min ilkusuuf).
+ To die inside one's skin (out of fright or out of shame).
++ To be terribly frightened or utterly ashamed.
+++ lamma šuftaha btaakul žilaati fiššaariʕ maatit figildaha min ilkusuuf.
When I saw her eating ice cream in the street, she was mortified.

*** *** ***

١١٦ ما دخلـش دنيا .

116. madaxalš dunya.
+ He hasn't entered the world.
++ He never got married.
+++ miskiin, maat sinnu ʕišriin sana, madaxalš dunya.
Poor man, he died at the age of 20, and he never got married.

*** *** ***

١١٧ مـفيـش سـرّيخ ابن يومين .

117. mafiiš sarriix ibn yomeen.
+ There isn't even a two-day old screecher.
++ (Not) a living soul.
+++ ṛuħna hnaak malʔinaaš ħadd. wi dilwaʔt ṛuħt taani - wilissa mafiiš sarriix ibn yomeen.
We went and there was no one there. I went just now and there wasn't anyone there.

*** *** ***

١١٨ ما حدش يعرف يقلّب وراه طحين .

118. maħaddiš yiʕraf yiʔallib waṛaah ṭiħiin.
+ No one knows how to turn wheat flour over behind him.
++ Said of a talkative, argumentative person.
+++ ṛaagil ɣalabaawi, maħaddiš yiʕraf yinaqšu fħaaga, wala yʔallib waṛaah ṭiħiin.
He talks a lot. No one can discuss anything with him; there is no way you can argue with him.

*** *** ***

١١٩ ملايكته هفّت .

119. malaykitu haffit.
+ His (guardian) angels are felt around the place.
++ To have strong feelings that someone is shortly to arrive.
+++ malaykitha haffit ʕalayya nnhaṛda ṣṣubħ; wiḍḍuhṛ basṣeet liʔitha daxla.
I thought of her this morning and she came in at noon.

*** *** ***

١٢٠ ملايكته خفيفة .

120. malaykitu xafiifa.
+ His (guardian) angels are light.
++ He's nice company.
+++ ṛaagil ẓaṛiif. ʕumṛu ma daayiʔ ħadd. malaykitu xafiifa.
He is a nice man; he has never bothered anyone. He is very pleasant.

*** *** ***

١٢١ ما لوش تجزة .

121. maluuš tagza.
+ He has no base.
++ Having no opinion of his own. Like a reed in the wind.
+++ matismaʕš kalaamu; da ṛaagil mayiʕṛafš ħaaga; maluuš tagza.
Don't listen to him; he does not know anything; he is unprincipled.

*** *** ***

١٢٢ ما لوش وش .

122. maluuš wišš.
+ He has no face.
++ To be too embarrassed (to) ...
+++ maluuš wišš yiigi baʕd illi ʕamalu. maksuuf.
He wouldn't have the gall to come after what he has done. He is ashamed.

*** *** ***

١٢٣ ما لوش (عرض و لا) تـنة .

123. maluuš (ʕaṛḍ wala) tana.
+ He has no (honor or) good name.
++ He is devoid of all honor, no one can depend on his word. He is a treacherous person.
+++ da ṛaagil maluuš aṣl; ṛaagil saafil, maluuš ʕaṛḍ wala tana.
He is base; the lowest of the low, he is devoid of all honor.

*** *** ***

١٢٤ منقوع في الهمّ .

124. man?uuʕ filhamm.
\+ Steeped in worry.
++ To be surrounded with problems.
+++ miskiin! man?uuʕ filhamm. axuu maat iššahr̡ illi faat wabu maat iššahr̡ da whuwwa r̡aagil s̡aaḥib ʕaya, dayman ʕayyaan.
Poor man, he is surrounded with problems. His brother died last month; his father died this month; and he is a sick man; always ill.

*** *** ***

١٢٥ مربط الفرس .

125. mar̡bat̡ ilfar̡as.
\+ The horse's hitching post.
++ The point, e.g. of an argument.
+++ ahu nta gibt mar̡bat̡ ilfar̡as, da huwwa lmaz̡buut̡.
There ! You have hit the nail on the head, this is exactly it.

*** *** ***

١٢٦ مسح له جوخ .

126. masaḥlu guux.
\+ To remove the lint from somebody's woolen clothes.
++ To butter someone up, to polish the apple.
+++ r̡aagil munaafiq; biyimsaḥ guux likull waaḥid.
He is a hypocrite; he butters everyone up.

*** *** ***

١٢٧ ما سعّروش .

127. masaʕʕaṛuuš.
+ Not to place any price on ...
++ Not to give a damn about ..., not to care about ...
+++ ana masaʕʕaṛuuš figgazma, da ṛaagil saafil.
I wouldn't give him as much respect as I would to a pair of shoes, he is a base person.

*** *** ***

١٢٨ مسحوب من لسانه .

128. masḥuub min lisaanu.
+ To be pulled by the tongue.
++ a) To run off at the mouth, to be a chatter box.
b) To be indiscrete in one's speech.
+++ mat?ulluuš ḥaaga ! da masḥuub min lisaanu. ḥayṛuuḥ yi?ulha lkull waaḥid.
Don't tell him anything. He is a chatter box; he'll go and tell it to everyone.

*** *** ***

١٢٩ ما تتبلّش في بقّه فولة .

129. matitballiš fi bu??u fuula.
+ A bean wouldn't get wet in his mouth.
++ He cannot keep a secret.
+++ ʕumri ma ?ultilha sirr. di matitballiš fi bu??aha fuula.
I never told her a secret. She can't keep a secret.

*** *** ***

١٣٠ ما تخرّش من ايده الميّة .

130. matxuṛṛiš min iidu lmayya.
+ Water would not leak through his hand.
++ To be tight-fisted.
+++ da ṛaagil baxiil. matxuṛṛiš min iidu lmayya.
He is stingy; he's really tight-fisted.

*** *** ***

١٣١ ما ينبلعش .

131. mayinbiliʕš.
+ It cannot be swallowed.
++ It cannot be believed.
+++ da kalaam mayinbiliʕš, maħaddiš yisadda? ilkalaam ilfaaḍi da.
No one can swallow that, no one will ever believe this nonsense.

*** *** ***

١٣٢ ما ينهضمش .

132. mayinhiḍimš.
+ Cannot be digested.
++ Cannot be tolerated.
+++ ilbint di matinhiḍmiš, saxiifa.
I can't stand this girl, she is silly.

*** *** ***

١٣٣ ما ينزلـش من الزور .

133. mayinzilš min iẓẓooṛ.
+ Wouldn't pass down the throat.
++ Cannot be swallowed (of persons or things).
+++ ilgadaʕ da maynzilliiš min ẓooṛ.
I can't stand that guy.
ilĥikaaya btaʕtu manizlitliiš min ẓooṛ.
I couldn't swallow his story.

*** *** ***

١٣٤ ما يقـدرش يقول تلت التلاتـة كـام .

134. mayiʔdaṛš yiʔuul tilt ittalaata kaam.
+ Not to be able to say "What is one third of three ?"
++ Not to utter a word ! To be so convincing that the other person is unable to answer back.
+++ lamma warreetu ilwaṣl, maʔdirš yiʔuul tilt ittalaata kaam.
When I showed him the receipt, he couldn't say a word.

*** *** ***

١٣٥ ما يسـواش ملو ودنـه نخالـة .

135. mayiswaaš malw widnu nxaala.
+ Not to be worth an earful of bran.
++ Not to be worth a plugged nickel (in reference to the situation being discussed).
+++ iṛṛaagil da mayiswaaš malw widnu nxaala, mayiʔdaṛš yiʕmil ĥaaga filmawḍuuʕ bitaʕna.
This man is of no importance. He can't help in anyway with our problem.

*** *** ***

١٣٦ ما يعرفش السما من العمى .

136. mayiʕrafš issama min ilʕama.
+ Not to know the sky from blindness.
++ To be completely ignorant; not to know chalk from cheese. He doesn't know which way is up.
+++ da aghal duktoor; mayiʕrafš issama min ilʕama, mayifhamš ħaaga fiṭṭibb.
He is the most ignorant medical doctor; He is completely ignorant; he does not know anything about medicine.

*** *** ***

١٣٧ ما يخرجش من إيده (يعمل . . .) .

137. mayuxrugš min iidu (yiʕmil...).
+ It doesn't come out of his hand (to do ...).
++ It is beyond his ability (to do ...).
+++ mayuxrugš min idha tuṭbux ṭabxa ħilwa zayy di.
It is beyond her ability to cook a good meal like this.

*** *** ***

١٣٨ ميّة من تحت تبن .

138. mayya min taħt tibn.
+ Water seeping under straw (i.e. it cannot be detected).
++ A snake-in-the-grass.
+++ da yitxaaf minnu tamaam. da mayya min taħt tibn, raagil laʔiim.
He is a man to be feared. He is a snake-in-the-grass, very cunning.

*** *** ***

١٣٩ معدنه كويّس .

139. maʕdinu kwayyis.
+ To be of good metal (of a person).
++ To be a good sort, from a good family.
+++ iṛṛaagil da ṛaagil amiir, maʕdinu kwayyis, ṛaagil mumtaaz.
This man is a good man, he is of good origin, an excellent person.

*** *** ***

١٤٠ من نقرة لدحديرة .

140. min nuʔṛa lduɦdeeṛa.
+ (Emerging) from a pothole onto a steep slope.
++ From bad to worse, from the frying pan into the fire.
+++ miskiin, ɦaltu zift, ʕammaal yiṭlaʕ min nuʔṛa lduɦdeera.
Poor man, he is in a terrible state, he is going from bad to worse.

*** *** ***

١٤١ من طقطق للسّلام عليكم .

141. min ṭaʔṭaʔ lissalaamu ʕaleekum.
+ From the time of knocking at the door to "Peace be upon you" (said at the time of departing after a visit).
++ From beginning to end; from soup to nuts.
+++ ana ʕaarif ilmawḍuuʕ min ṭaʔṭaʔ lissalaamu ʕaleekum, ʕaarif kull ɦaaga.
I know the whole story, I know everything.

*** *** ***

١٤٢ . مقطّع السمكة وديلها .

142. mi?aṭṭaʕ issamaka wdelha.
+ To cut the fish and its tail.
++ To be a playboy, immoral.
+++ wallaahi ma agawwizu binti abadan. da raagil mi?aṭṭaʕ issamaka wdelha.
I would never let my daughter marry him. He is a playboy.

*** *** ***

١٤٣ مسك العصاية من الوسط .

143. misik ilʕaṣaaya min ilwisṭ.
+ To hold the stick at the middle.
++ To keep all the options open. To take a moderate stand.
+++ ya siidi xalliina nimsik ilʕaṣaaya min ilwisṭ winħill ilmawḍuuʕ. inta ṭaalib miit gineeh. ana kunt ?ultilak xamsiin. la?. ħaddiilak xamsa wsabʕiin.
Well, let us take the middle road, and solve the problem. You have asked for 100 pounds and I have said fifty. No. I'll pay you 75.

*** *** ***

١٤٤ مش جايبها البرّ .

144. miš gayibha lbarr.
+ Not leading things to the (safety of the) shore.
++ To go too far.
+++ ya axi uskut, matikkallimš kida ! inta miš ħatgibha lbarr. ħatindam.
Stop it ! Don't talk like that ! You don't seem to want to stop ! (You'll get yourself in trouble !). You'll regret it.

*** *** ***

١٤٥ مش من توبه .

145. miš min toobu.
+ Not of one's material.
++ Beneath someone.
+++ di ɦaaga miš min toobak. ɦaaga baṣiiṭa.
This thing is beneath you. It is a simple (small) thing.

*** *** ***

١٤٦ مش من وقمه .

146. miš min waʔmu.
+ Not of one's value or stature.
++ Not befitting one's position, beneath one.
+++ di ɦaaga miš min waʔmaha, ɦaaga ɦaqiira giddan.
This thing is beneath her, it's something very base.

*** *** ***

١٤٧ متعلّم الكعب و الخنصر ~ يعرف الكعب و الخنصر .

147. mitʕallim ikkaʕb wilxanṣaṛ ~ yiʕṛaf ilkaʕb wilxanṣaṛ.
+ To be marked by the cutting off of two claws; the back one and a small front one. (Reference here is made to the practice of branding chickens in villages.)
++ To be experienced in the ways of the world.
+++ ṛaagil kuwayyis ʔawi. ʕaarif šuɣlu. mitʕallim ikaʕb wilxanṣaṛ.
He is a very good man. He knows his job. He is an expert (in his field).
Also yiʕṛaf ilkaʕb wilxanṣaṛ.
He knows the heel and the little finger. To know everything. To know the matter backwards and forward. He knows his onions.

*** *** ***

١٤٨ مـوت و خراب ديار .

148. moot wi xaṛaab diyaaṛ.
+ Death and destruction of houses.
++ A terrible disaster.
+++ masakiin, šuuf illi ħaṣalluhum, maṣaayib kitiira.
zayy ma biy?uulu moot wixaṛaab diyaaṛ, ħaṣallu ħagaat wiħša ?awi.
Poor people ! See what happened to them ! Calamities.
As they say "a terrible disaster".

*** *** ***

١٤٩ ناعم .

149. naaʕim.
+ (A) smooth (man).
++ A smooth operator.
+++ ʕumṛi ma sadda?t kalaamu, li?anni ʕarfu ṛaagil naaʕim.
I have never believed him because I know that he is a smooth operator.

*** *** ***

١٥٠ نـفـس فـي قـفـص .

150. nafas fi ?afaṣ.
+ A (mere) breath inside a (rib) cage.
++ In very poor health.
+++ maskiin, ba?a nafas fi?afaṣ, ʕaggiz wišaklu ba?a wiħiš ?awi.
Poor man, his health has deteriorated, he grew old and he looks terrible.

*** *** ***

١٥١ نفخة كدّابة .

151. nafxa kaddaaba.
+ A false inflation (blowing up).
++ Hot air, pomposity.
+++ manfuux nafxa kaddaaba.
He is very pompous.
ʕala eeh innafxa lkaddaaba di.
Why this vanity ? Why all these airs ?

*** *** ***

١٥٢ ناموسيّته كحلي .

152. namusiyyitu kuħli.
+ His mosquito net is navy blue.
++ He is a very late riser; an afternoon farmer.
+++ ṣiħi issaaʕa ṭnaašar iḍḍuhr, aṣlu namusiyyitu kuħli.
He woke up at 12:00 noon; he is a very late riser.

*** *** ***

١٥٣ نشّف الريق .

153. naššif irrii?.
+ To cause someone's saliva to dry up.
++ To give someone a real hard time.
+++ di ħaaga tnaššif irrii?, ħaaga ṣaʕba ?awi.
This is really tough, something really difficult.

*** *** ***

١٥٤ قال واحد وستين .

154. ?aal waaɦid wisittiin.
+ He said "Sixty-one".
++ He took to his heels, he made a break for it.
+++ saaʕit ma šaaf ilʕaskari ?aal waaɦid wisittiin.
As soon as he saw the policeman, he took off (he took off like the wind).

*** *** ***

١٥٥ قاعد ينشّ .

155. ?aaʕid yinišš.
+ He is sitting there whisking (flies).
++ He is out of business, he is having a lean time, he has nothing to do.
+++ xalliih yiʕmillak ɦaaga. aɦo ?aaʕid mabyištayalš. ?aaʕid yinišš.
Ask him to do something for you. There he is sitting not working, doing nothing.

*** *** ***

١٥٦ قدّ (---) وقدود .

156. ?add (---) wi?duud.
+ To be the size of ... and more.
++ More than the match of ...
+++ da ana ?addak wi?duud.
I am head and shoulders better than you.

*** *** ***

١٥٧ قـليل الطهي .

157. ?aliil iṭṭahy.
+ To be of little ability at cooking.
++ To be unpolished, uncouth.
+++ ana maħibbiš atʕaamil maʕaah li?annu ?aliil iṭṭahy, mayiʕṛafš yitʕaamil maʕa nnaas.
I don't like to deal with him because he is tactless (when it comes to dealing with others), he doesn't know how to deal with people.

*** *** ***

١٥٨ قـطع دابره .

158. ?aṭaʕ dabru.
+ To cut of someone's tail.
++ To stop someone from coming to a place by severing his connections with it.
+++ ramitlu ħagtu fiššaariʕ; ṭaṛaditu; ?aṭaʕit dabru.
She threw his things in the street; she kicked him out; she made sure he wouldn't come back.

*** *** ***

١٥٩ قـطع الحليبة و الرايـبة .

159. ?aṭaʕ ilħaliiba wiṛṛayba.
+ To cease giving (both) fresh and curdled milk.
++ To cut off all connections and thus no longer be friendly (no room for reconciliation).
+++ ħawilt aṣalħu, mafiiš fayda. ?ataʕ ilħaliiba wiṛṛayba.
I tried to make peace with him, but it was no use.

*** *** ***

١٦٠ قطّع (في) فروته .

160. ?aṭṭaʕ (fi) faṛwitu.
+ To tear up someone's hide (here sheep skin).
++ To speak ill of someone in his absence.
+++ baʕd issitt ma mišyit, ?aʕadu y?aṭṭaʕu ffaṛwitha.
After the lady left, they spoke ill of her.

*** *** ***

١٦١ قطعة بلا وصلة .

161. ?aṭʕa bila waṣḷa.
+ A severance without a connecting piece (coupling).
++ Two out of the same mold.
+++ humma litneen šabah baʕḍ tamaam. ?aṭʕa bila waṣla.
They both look alike. Exactly like each other.

*** *** ***

١٦٢ قعد (له) في الخطّ .

162. ?aʕad (lu) filxaṭṭ.
+ To sit down (for him) in the furrow.
++ To show disobediance, to stage a sit-down strike. To twiddle one's thumbs.
+++ ṛaah hinaak wi?aʕad filxaṭṭ; miš ʕaawiz yištaɣal; miš ʕaawiz yiʕmil haaga.
He went there and just did nothing; he did not want to work; he did not want to do anything.

*** *** ***

١٦٣ قول يا باسط .

163. ?uul ya baaṣiṭ.
+ Say (to God) O Benevolent One !
++ Leave well enough alone !
+++ li?iitu ?aaʕid zaʕlaan. ?ultilu ya ʕamm ?uul ya baaṣiṭ.
I found him very upset. (So) I told him "Thank God for what you have !".

*** *** ***

١٦٤ رمى طوبته .

164. rama ṭubtu.
+ To discard someone's brick.
++ To give up on someone.
+++ ana rameet ṭubtu min zamaan. ɦawilt kitiir asaʕdu mafiiš fayda.
I gave up on him long ago. I tried to help him but it was no use.

*** *** ***

١٦٥ رمى وراه قوّارة (أو – قلّة) .

165. rama waṛaa(h) ?awwaaṛa (aw - ?ulla).
+ To throw an article of pottery (specifically the lower section of a broken pottery pitcher used in villages as a drinking trough for chickens) after someone (leaves).
++ To say "Good riddance" after someone has departed.
+++ lamma miši ramu waṛaah ?ulla.
When he left, they said "Good riddance" !

*** *** ***

١٦٦ رجعت الميـة لمجاريها (بين . . .) .

166. rigʕit ilmayya lmagariiha (been) ...
+ The water returned to its channels (between) ...
++ To return to being on good terms.
+++ ilħamdu lillaah, iṣṭalaħu, wrigʕit ilmayya lmagariiha, dilwaʔt baʔu aṣħaab min taani.
Thank God, now they are reconciled, and are on good terms; they are friends again.

*** *** ***

١٦٧ ريقـه بيجري (علـى . . .) .

167. riiʔu byigri (ʕala...).
+ To have one's saliva running.
++ To make one's mouth water, to wish for something.
+++ riiʔi byigri ʕala lbamya, nifsi moot fi ṭabaʔ bamya.
Ah, for a meal of okra ! I am craving (for) a plate of okra.

*** *** ***

١٦٨ راجل قـدّ القول .

168. ṛaagil ʔadd ilʔool.
+ To be the size of the utterrance.
++ To be man enough, generous enough, as good as one's word.
+++ iza kaan waʕadak innu ħayiʕmilha, yibʔa ħayiʕmilha.
da ṛaagil ʔadd ilʔool.
If he promised you he would do it, then he will do it.
He is a man of his word.

*** *** ***

١٦٩ راح بلاش .

169. ṛaaɦ balaaš.

+ To go for nothing.

++ To be spent (life, property, effort, etc.) in vain.

+++ miskiin ! ṛaaɦ balaaš, dasitu ʕaṛabiyya wmaat ʔabl ma ywadduuh ilmustašfa. ilʔisʕaaf wiṣlit mitʔaxxaṛa.
Poor fellow ! His life ended uselessly. A car ran over him and he died before they could get him to the hospital. The ambulance took a long time getting there.

*** *** ***

١٧٠ راح في شربة ميّه .

170. ṛaaɦ fi šaṛbit mayya.

+ To go in a drink of water.

++ To die of a very simple illness or a minor accident.

+++ miskiin maat min šiwayyit sixuuna, kan ʕandu dooṛ bard basiiṭ. ṛaaɦ fi šaṛbit mayya.
Poor man, he died of a slight temperature, he had a simple cold and died of (such) a trivial thing.

*** *** ***

١٧١ راح في الهوا .

171. ṛaaɦ filhawa.

+ To go in the air .

++ To be gone with the wind.

+++ amaalu ṛaaɦit filɦawa lamma siʔiṭ filimtiɦaan.
His expectations were frustrated when he failed the exam.

*** *** ***

١٧٢ راح راس في رجلين .

172. ṛaaḥ ṛaas fi rigleen.
+ To go head in feet (i.e. one's head falls towards or between one's feet).
++ To faint.
+++ kunt taʕbaan ʔawi, ištayalt ktiir xaaḷiṣ, wiḥasseet nafsi daayix, wi baʕdeen baṣṣeet liʔiit nafsi ruḥt ṛaas fi rigleen.
I was very tired, I worked a lot, and I felt myself dizzy and then I fainted.

*** *** ***

١٧٣ روحين في قزازة .

173. ṛoḥeen fiʔzaaza.
+ (The two of them are) two souls in one bottle.
++ They are like two peas in a pod.
+++ humma litneen ṛoḥeen fiʔzaaza, maysibuuš baʕḍ abadan.
The two of them are very close, they are always together.

*** *** ***

١٧٤ روحه طويلة .

174. ṛooḥu ṭwiila.
+ His soul (breath) is long (referring to the intervals between breaths. He takes his time.)
++ To be patient.
+++ ʕumṛu ma yizʕal, ṛooḥu ṭwiila; ṣabuuṛ ʔawi.
He never gets mad, he is patient; really patient.

*** *** ***

١٧٥ ساق الهبالة على الشيطنة .

175. saa? ilhabaala Sala ššayṭana.
+ To drive simplicity along with mischief.
++ To act the fool.
+++ ya bni uskut ! balaaš Sabaṭ ! matsu?š ilhabaala Sala ššayṭana !
Be quiet ! Don't be silly ! Don't act foolish !

*** *** ***

١٧٦ سبع والّا ضبع ؟

176. sabS walla ḍabS ?
+ A lion or a hyena ?
++ Successful or a failure ?
+++ ?ulli iddaalak ilfuluus walla la? ? itkallim ya axi - ?uul ! sabS walla ḍabS ?
Tell me, did he give you the money or not ? Speak up, fellow ! Talk ! Did you succeed or not ?

*** *** ***

١٧٧ سكرة ينّي .

177. sakṛit yanni.
+ Yanni's drunkenness (Yanni being a Greek proper name; In Egypt bartenders used to be of Greek origin).
++ Completely drunk.
+++ sikirna sakrit yanni mbaariḥ, širibna ktiir ?awi ?awi.
We got really drunk yesterday, we really drank a lot.

*** *** ***

١٧٨ سلّمه دقنه .

178. sallimu da?nu.
+ To give someone (control of) one's beard.
++ To foolishly give someone complete control over one's affairs.
+++ sallimha da?nu, wḍiɦkit ʕaleeh.
He trusted her totally, and she made a fool of him.

*** *** ***

١٧٩ سمك لبن تمر هندي .

179. samak laban tamṛ hindi.
+ Fish, milk and tamarind.
++ A holy mix-up, hodgepodge.
+++ di ɦaaga samak laban tamṛ hindi, ɦaaga tgiib ilginaan.
It's a crazy thing, something that can drive you crazy.

*** *** ***

١٨٠ سمن على عسل .

180. samn ʕala ʕasal.
+ Ghee (i.e. clarified butter) (mixed) with honey.
++ Complete harmony.
+++ aɦmad wi?amiina samn ʕala ʕasal; aṣɦaab ?awi.
Ahmed and Amina are very good friends; very close friends.

*** *** ***

١٨١ سنتك بيضة .

181. sanatak beeḍa.
+ (May) your year (be) white (as a euphemism for "black").
++ Have a bad year ! (A very mild imprecation).
+++ kasaṛt ilfingaal ! sanatak beeḍa ! walditak ɦatiddiik ʕal?a suxna.
You broke the cup ! Darn you ! Your mother will give you a sound beating.

*** *** ***

١٨٢ سرقاه السكّينة .

182. sar?aah issikkiina.
+ To be stolen (i.e. taken by surprise) by the knife. (Reference here is made to the fact that a fowl goes on walking for a while after it had its head cut off. The idea is that the bird doesn't realize what has happened.)
++ To be unaware of one's drastically changed circumstances.
+++ miskiin, miš daryaan bilbalwa illi huwwa fiiha. sar?aah issikkiina.
Poor man, he is not aware of the calamity surrounding him, totally unaware.

*** *** ***

١٨٣ صافي يا لبن .

183. ṣaafi ya laban.
+ Clear and pure, you milk !
++ Let us kiss and make up.
+++ baʕd ma txanʔu ʔaalu ṣaafi ya laban, wirigʕu aṣḥaab taani.
After they quarreled they made up, and now they are (good) friends again.

*** *** ***

١٨٤ شارب من بز أمه .

184. šaarib min bizz ummu.
+ He drank from his mother's breast.
++ To be very tough and courageous, stalwart.
+++ ṛaagil šaarib min bizz ummu. mayxafš min ḥadd, ṛaagil šugaaʕ.
He is a tough man. He fears no one, he is a brave man.

*** *** ***

١٨٥ شارب من كيعانه .

185. šaarib min kiʕaanu.
+ Drinking through his elbows.
++ Having a hard time.
+++ ṛooḥo ṭalaʕ nnhaṛda. šaarib min kiʕaanu. ibʕid ʕannu.
He is upset today. He had a hard time. Stay away from him !

*** *** ***

١٨٦ شـايل الدنيا علـى راسـه (أو ـ علـى قـرنـه) .

186. šaayil iddunya ʕala ṛaasu (aw - ʕala ʔaṛnu).

+ To carry the world on one's head (or - on one's horn).

++ To be heavy-laden (with worry). To carry the world's burden on one's shoulders.

+++ lamma šuftu kaan šaayil iddunya ʕala ṛaasu.
When I saw him, he was worried sick.

*** *** ***

١٨٧ شـايل عبد القادر .

187. šaayil ʕabd il?aadir.

+ To be carrying Abdel Qaadir (the name of a Muslim saint).

++ To be worried sick.

+++ maalak šaayil ʕabd il?aadir kida ! ya axi farfiš ! iḍħak.
Why are you so worried ! Take it easy ! Smile !

*** *** ***

١٨٨ شـمّ نـفـسـه .

188. šamm nafasu.

+ To take one's breath.

++ To prosper, to feel relief.

+++ ilmuwaẓẓaf šamm nafasu lamma lmudiir itna?al.
The employee began to breathe easy when the director was transferred.

*** *** ***

١٨٩ شمّع الفتلة .

189. šammaʕ ilfatla.
\+ To wax the thread.
++ To make a break for it, to beat a hasty retreat, to run fast (e.g. after someone).
+++ awwil ilḥaṛaami ma šaaf ilʕaskari, šammaʕ ilfatla.
As soon as the thief saw the policeman, he beat it.

*** *** ***

١٩٠ شتمني من الباب للطاق .

190. šatamni min ilbaab liṭṭaa?.
\+ He cursed me from the door to the window.
++ Straight away, without any antecedents.
+++ miš maʕ?uul yikuun šatamak min ilbaab liṭṭa?. laazim inta ʕamaltilu ḥaaga.
It is inconceivable that he should have insulted you just like that for no reason. You must have done something to him.

*** *** ***

١٩١ شخّة في حمّام . (أو راح شخّه في حمّام) .

191. šaxxa fḥammaam. (aw ṛaaḥ šaxxa fḥammaam).
\+ (Like) urinating in the bath.
++ To die unnoticed, or of a simple illness.
+++ miskiin, ṛaaḥ šaxxa fḥammaam. ʕiyi talat iyyaam bass ?abl ma ymuut.
The poor man, he passed away unnoticed. He was sick for just three days before he died.

*** *** ***

١٩٢ شُرّابة خرج .

192. šuṛṛaabit xuṛg.
+ (Like the) tassle on a saddlebag.
++ Someone who has no opinion of his own.
+++ ṣaḥibna da šuṛṛaabit xuṛg filbeet. miṛaatu hiyya lkull filkull.
Our friend here is mere nothing at home (a "yes" man). His wife is the whole show.

*** *** ***

١٩٣ شغل المعلّم لابنه .

193. šuɣl ilmiʕallim libnu.
+ The product of the skilled man for his own son.
++ Very well made.
+++ karaasi šuɣl ilmiʕallim libnu. aḥsan ḥaaga. ḥaaga mumtaaza.
Beautifully made chairs. The best. Excellent thing.

*** *** ***

١٩٤ تلف أمله .

194. tilif amalu.
+ To have one's expectations frustrated.
++ To come on bad times, to go astray.
+++ tilif ʔamalu min yoom abuu ma maat. biyṛuuḥ iššuɣl mitʔaxxar, wisaʕaat mayṛuḥš xaaḷiṣ.
He went to the dogs since his father died. He goes to work late and sometimes he does not go at all.

*** *** ***

١٩٥ تـرّش الملح ما ينزلـش .

195. tiṛušš ilmalḥ mayinzilš.
+ (So crowded) if you threw salt (over the crowd) none of it would reach the ground.
++ Very crowded indeed.
+++ ya buuya ʕala nnaas illi kaanit hinaak. zaḥma ʔawi. tiṛušš ilmalḥ mayinzilš.
My goodness ! What a big crowd there was. Really crowded. Very crowded. Packed like sardines.

*** *** ***

١٩٦ تعدّ صوابعك (بعد ما تسـلّم عليه) .

196. tiʕidd ṣawabʕak (baʕd ma tsallim ʕaleeh).
+ You count your fingers after you have shaken hands with him.
++ A light-fingered person, a compulsive thief.
+++ da min illi tʕidd ṣawabʕak baʕd ma tsallim ʕaleehum. ḥaṛaami kbiir.
You'd better count your fingers after you shake hands with him. He's a big thief.

*** *** ***

١٩٧ طار من الفـرح .

197. ṭaaṛ min ilfaṛaḥ.
+ To fly with joy.
++ To jump for joy; to throw up one's cap.
+++ lamma simiʕ inn ibnu nigiḥ, ṭaaṛ min ilfaṛaḥ.
When he heard that his son had succeeded, he jumped for joy.

*** *** ***

١٩٨ طايح ابن رايح .

198. ṭaayiɦ ibn ṛaayiɦ.
+ The disappearing (or flying), the son of the lost (or gone), (said of money).
++ Transitory; easy come easy go. Said mainly of money earned easily or without hard work that disappears quickly.
+++ ya ʕamm da fluusu ktiira. filuus bitiigi bishuula, mabyitʕabš fiiha, ʕašaan kida biṭṭiir ʔawaam. ṭaayiɦ ibn ṛaayiɦ.
He has a lot of money, money that comes easily, he does not work hard for it. This is why it disappears (flies) easily. Here today gone tomorrow.

*** *** ***

١٩٩ طبخ الطبخة .

199. ṭabax iṭṭabxa.
+ To cook the meal.
++ To cook up the whole plan.
+++ ma xaḷaaṣ ḍiɦik ʕaleeh, wi ṭabax iṭṭabxa, wintaha lmawḍuuʕ.
That is it, finished; he fooled him, and cooked up the whole thing; and that is that.

*** *** ***

٢٠٠ طلّع فيه القطط الفطسانه (أو ـ الفطسة) .

200. ṭaḷḷaʕ fiih ilʔuṭaṭ ilfaṭṣaana (aw-ilfaṭṣa).
+ To find strangled cats in something or somebody.
++ To heap dirt upon (usually unfairly).
+++ baʕd ma staʔaal ṭallaʕu fiih lʔuṭaṭ ilfaṭṣa.
After he resigned, they attributed all kinds of faults to him.

*** *** ***

٢٠١ طلّع زرابينه (علـى) .

201. ṭallaʕ zaṛabiinu (ʕala...).
+ To take one's wrath out on ...
++ To vent one's anger on ...
+++ ṭallaʕ zaṛabiinu ʕala mṛaatu, zaʕʕaʔlaha min ɣeer sabab.
He took it out on his wife. He shouted at her for no reason.

*** *** ***

٢٠٢ طوّل بالـه (علـى) .

202. ṭawwil baalu (ʕala).
+ He extended his patience.
++ To be patient (with), sit and wait.
+++ ṭawwil baalak ʕala lwalad, xalliik ṣabuuṛ maʕaah.
Give the boy a chance, be patient with him.

*** *** ***

٢٠٣ طوّل رقـبته .

203. ṭawwil raʔabtu.
+ To lengthen someone's neck (i.e. to enable him to raise his head high).
++ To make someone (usually a parent or a teacher) proud of you.
+++ ilħamdu lillaah, ṭiliʕ ilʔawwal ʕala faṣlu; ṭawwil raʔabitna.
Thank God, he is at the top of his class; we are proud of him.

*** *** ***

٢٠٤ طلع من عينه (أو ــ من عنيه) .

204. ṭiliʕ min ʕeenu (aw-min ʕineeh).
\+ To come out of someone's eye/s.
++ To be done against someone's will.
+++ xadt minnu ittilivizyoon illi kunt saybu ʕandu. makanš ʕaawiz yiddihuuli abadan. ṭiliʕ min ʕeenu.
I took my TV that I had left at his place. He didn't want to give it to me. I took it against his will.

*** *** ***

٢٠٥ طلع قفاه يقمّر عيش .

205. ṭiliʕ ʔafaah yiʔammaṛ ʕeeš.
\+ The back of his neck (is so hot it) can toast bread.
++ To be subdued.
+++ ṭiliʕ ʔafaah yiʔammaṛ ʕeeš. kaan faakir innuhum ħayidduulu lminħa. madduluuš wala ħaaga.
He left with his tail between his legs. He thought they would give him the fellowship. They didn't give him anything.

**** *** ***

٢٠٦ طينته كويّسه .

206. ṭintu kwayyisa.
\+ To be of good clay.
++ To be a good sort.
+++ iṛṛaagil da ṛaagil amiir, ṭintu kwayyisa. mumtaaz. ʕeltu kuwayyisa.
This man is a good man, he is of good origin. Excellent. His family is good (of good origin).

*** *** ***

٢٠٧ طور الله في برسيمه .

207. ṭooṛ aḷḷaah fi barsiimu.

+ God's ox (grazing) in His clover.

++ One who is totally ignorant of a subject under discussion.

+++ waḷḷaahi ma yifham ɦaaga filmawḍuuʕ. da ṭooṛ aḷḷaah fi barsiimu.

I swear he does not understand anything on the subject. It is over his head.

*** *** ***

٢٠٨ طبل طبله و زمر زمره .

208. ṭubul ṭablu wizumuṛ zamṛu.

+ His drums have been sounded and his horns have been blown.

++ To come up in life, to rise in the world.

+++ da samiir dilwa?t ba?a muhimm ?awi. ʕu?baal ʕandak. da ṭubul ṭablu wizumuṛ zamṛu.

Samir now is a very important person (in society). May God give you a similar position. He has a very high position.

*** *** ***

٢٠٩ طُظّ فشّ .

209. ṭuẓẓ fišš.

+ (Onomatopoetic words meaning something extremely trivial).

++ Pooh, fiddlesticks, nonsense.

+++ ilmawḍuuʕ kullu ṭiliʕ ṭuẓẓ fišš. wala ɦaaga. kalaam faaḍi.

The whole matter came out to nothing; just nothing. Nonsense.

*** *** ***

٢١٠ واخد (أو ـ عامل) السكّة قياسة .

210. waaxid (or ʕaamil) issikka ʔiyaasa.
+ To be hard at it measuring the road.
++ To be coming and going all the time.
+++ axiina da ṛaayiɦ, gaay ma been maṣr wiskindiriyya kull yoom. ʕaamil issikka ʔiyaasa.
He goes from Cairo to Alexandria every day. Coming and going all the time.

*** *** ***

٢١١ (ولد) كهربة .

211. (walad) kahṛaba.
+ (An) electricity-like (boy).
++ (A boy who is) on the ball.
+++ walad šaaṭiṛ, kahṛaba. yiʕṛaf yiʕmil kull ɦaaga.
He is a clever boy; on the ball. He knows how to do everything.

*** *** ***

٢١٢ ولّع .

212. wallaʕ.
+ To burst out in flames.
++ To take to one's heels; to get excited.
+++ lamma lɦaṛaami šaaf ilʕaskari, wallaʕ.
When the thief saw the policeman, he ran away.

*** *** ***

٢١٣ ورّاه نجوم الضهر .

213. warraah nuguum iḍḍuhr̥.
+ To show someone the noon stars (or the stars at noon).
++ To give someone a hard time.
+++ miskiina, iṭṭal̥l̥a?it minnu li?annu šaxṣ faẓiiʕ, warraaha nguum iḍḍuhr̥, ʕazzibha.
Poor woman she got divorced from him because he is a terrible person, he gave her a hard time and tortured her.

*** *** ***

٢١٤ (ورّى لـه) العين الحمرة .

214. (warraalu) lʕeen ilħamr̥a.
+ To show someone the red eye.
++ To clench one's fist at someone.
+++ ilbint xaafit lamma warraaha lʕeen ilħamr̥a, miskiina, xawwifha ?awi.
The girl was frightened when he acted tough with her, poor girl, he really scared her.

*** *** ***

٢١٥ و السـماء و الطارق .

215. wassamaa?i waṭṭaariq.
+ The sky and the comet. (Reference here is made to a Koranic phrase).
++ To have absolutely nothing.
+++ ya siidi ana xal̥aaṣ bi?iit wassamaa?i waṭṭaar̥iq. ṣar̥aft kull illi kunt mħawwišu.
Well, I am (r̥eally) broke. I spent all I had saved.

*** *** ***

٢١٦ ودن من طين وودن من عجين .

216. widn min ṭiin wi widn min ʕagiin.

+ An ear (made) out of mud and another ear (made) out of dough.

++ Not caring; not paying attention.

+++ kull ma kallimu, yiʕmilli widn min ṭiin wi widn min ʕagiin. yiʕmil innu miš saamiʕ.

Whenever I talk to him he never listens. He pretends not to hear.

*** *** ***

٢١٧ (وكلنا العشا و شربنا الشاى) و الذي منه .

217. (wikalna lʕaša wišribna ššaay) wallazi minnu ...

+ (We ate dinner, drank tea) and so on.

++ And so on and so forth.

+++ ya siidi baʕd ma ʔaʕadna šwayya, witkallimna, wgabulna lʔahwa, witʕaššiina wallazi minnu, ʔalli nnu ʕaawiz yištiri ʕarabiyyiti lfiyat.

Well, after we stayed a while, and talked, they offered us coffee, then we ate dinner and so on and so forth, and then he told me that he wanted to buy my Fiat.

*** *** ***

٢١٨ وقع لشوشته .

218. wiʔiʕ lišuštu.

+ To fall to the crest of one's head.

++ To get in trouble up to one's ears.

+++ wiʔiʕ lišuštu fħubbaha. biyħibbaha moot. mayiʔdarš yuʔʕud diʔiiʔa waħda bʕiid ʕanha.

He fell head over heels in love with her. He loves her a lot. He can't stay away from her for a minute.

*** *** ***

٢١٩ وشّـه يقـطع الخميرة من البـيت .

219. wiššu yiʔṭaʕ ilxamiira min ilbeet.
\+ To have a face that would deprive a house of its yeast (i.e. not to be able to afford to make bread anymore).
++ Said of a crabby frowning person. Egyptians believe that such people are jinxes and bring bad luck.
+++ mabaɦibbiš ašuufu, dayman mikaššaṛ. wiššu yiʔṭaʕ ilxamiira min ilbeet.
I don't like to see (his face), he is always frowning. His face would turn milk sour.

*** *** ***

٢٢٠ وشّـه يقطع الرزق .

220. wiššu yiʔṭaʕ irrizʔ.
\+ To have a face that would cut off God's bounty.
++ Said of a crabby frowning person. Egyptians believe that such people are jinxes and bring bad luck.
+++ ya saatir ! ilgadaʕ da dayman mikaššar. wiššu yiʔṭaʕ irrizʔ.
My goodness. This man is always frowning. His face would turn milk sour.

*** *** ***

٢٢١ خبر أبـيض .

221. xabaṛ abyaḍ.
\+ A piece of white (euphemistic for black) news.
++ What a terrible thing !
+++ ya xabaṛ abyaḍ ! izzaay ɦaṣal da ? eeh illi gaṛa ? ʔulli ! izzaay kasaṛt draaʕak !
How terrible ! How did this happen ? What happened ? How did you break your arm !

*** *** ***

٢٢٢ خد بحقّه حلفة .

222. xad biħa??u ħalfa.

\+ To take alfalfa for what one is entitled to.

++ To exact the value of what is due to one (even if what one obtains is completely useless to him), to get even, to settle the score.

+++ ya siidi inta xatt bħa??ak ħalfa. xaḷaaṣ matitkallimš. uskut.

You have exacted every penny that is due you. Don't say a word. Keep quiet.

*** *** ***

٢٢٣ خده في دوكة .

223. xadu fdooka.

\+ To take someone into a hullabaloo, i.e. cause a hullabaloo for someone.

++ To overwhelm someone with a lot of talk.

+++ xaditni fdooka, maʕriftiš akallimha. maʕriftiš a?ullaha eeh.

She met me with such a hullabaloo I couldn't get one word in, I didn't know what to say to her.

*** *** ***

٢٢٤ خدوه من الدار للنار .

224. xaduuh min iddaar̞ linnaar̞.

\+ They took him from the (sanctity of his) house into hell.

++ To involve an innocent bystander in the midst of the fray.

+++ miskiin, maʕamalš ḥaaga. huwwa kaan waaʔif biyitfar̞r̞ag ʕala lxinaaʔa wilbuliis ga ʔabad̞ ʕaleeh. xaduuh min iddaar̞ linnaar̞.

Poor man, he didn't do anything. He was (just) standing (there) looking at the fight, and the police arrested him. He was taken in without doing anything.

*** *** ***

٢٢٥ خلّاها بطن حمار .

225. xallaaha bat̞n ḥmaar̞.

\+ To turn the situation into "a donkey's belly".

++ To go too far, to drive things beyond the limits.

+++ matxallihaaš bat̞n ḥmaar̞ baʔa ! ʕeeb ʕaleek titkallim kida maʕa waldak !

Don't be so unreasonable ! It's shameful that you talk like this to your father !

*** *** ***

٢٢٦ خلّاها خلّ .

226. xallaaha xall.

\+ To cause things to turn into vinegar.

++ To go too far.

+++ la, la, la ! inta xalletha xall ! ʕeeb matʔulš kida lilli akbar̞ minnak !

Oh no ! You've exceeded the limits ! Don't speak like this to your elders !

*** *** ***

٢٢٧ خرج بيت .

227. xarg beet.
+ (Articles) thrown out of the house; i.e. garbage.
++ Second-hand.
+++ di kullaha ɦagaat xarg beet, matinfaʕš, ʔadiima, miš kuwayyisa.
These are all second-hand articles, useless, old things, they are no good.

*** *** ***

٢٢٨ خرج من إيد . . .

228. xaṛag min iid...
+ To go out of someone's hand.
++ To remove the traces of someone's authority.
+++ ilwalad xaṛag min iid abuuh, iṛṛaagil miš ʔaadir ʕaleeh.
The boy went against his father's will, the man can't do a thing with him.

*** *** ***

٢٢٩ خسر (أو ـ عدم) الجلد و السقط .

229. xisir (or ʕidim) ilgild wiṣṣaʔaṭ.
+ To lose (or be deprived of) both hide and tripes.
++ To lose everything, to lose heavily.
+++ ilʕaṛabiyya di xaṣṣaṛitni ggild wiṣṣaʔaṭ. dafaʕt ʕala taṣliɦha aktar min tamanha.
This car has cost me every cent I had; I paid more than its price for repairs.

*** *** ***

٢٣٠ خلقه ضيّق .

230. xul?u dayya?.
\+ His temper is narrow.
++ He is short-tempered.
+++ iwʕa titkallim maʕaah. da ṛaagil ʕaṣabi wxul?u dayya?. ɦayzaʕʕa?lak.
Watch out, don't talk to him. He is a nervous person; he is short-tempered; he'll shout at you.

*** *** ***

٢٣١ ياموﻻى كما خلقتني .

231. ya mawlaaya kama xala?tini.
\+ As the day you created me, God !
++ Completely down and out.
+++ ilʕafš iggidiid xallaani ya mawlaaya kama xala?tini; ɣaali giddan, dafaʕt kull illi kunt mɦawwišu.
The new furniture left me absolutely broke, it was very expensive. I spent all my savings for it.

*** *** ***

٢٣٢ يا نهار ابيض .

232. ya nhaaṛ abyaḍ.
\+ What a white (euphemistic for black) day !
++ What a terrible thing !
+++ ya nhaaṛ abyaḍ ! inta muta?akkid min ilkalaam da ? ṣaɦiiɦ iṭṭayyaaṛa ɦatit?axxaṛ talat saʕaa ?
What a terrible thing. Are you sure of what you are saying ? Is it true the plane will be three hours late ?

*** *** ***

٢٣٣ يدّن في مالطة .

233. yiddan fi maḷṭa.
+ To call (Muslims) to prayer in Malta.
++ To cry out to the moon.
+++ mafiiš fayda. inta btiddan fi maḷṭa, maḥaddiš ḥayismaʕ kalaamak.
There is no use ! You're wasting your breath. No one is going to listen to you.

*** *** ***

٢٣٤ يفهمها و هي طايرة .

234. yifhamha whiyya ṭayṛa.
+ To comprehend (a matter) while it is in mid-flight.
++ To be sharp-witted.
+++ da ṛaagil nabiih ʔawi, zaki. yifhamha whiyya ṭayṛa, ḥayifhamak ʕala ṭuul awwil ma titkallim maʕaah.
He is very smart, intelligent, sharp, he'll understand you right away.

*** *** ***

٢٣٥ يفحت البير بابرة .

235. yifḥat ilbiir biʔibra.
+ To dig a well with a needle.
++ To be sly and artful in carrying out what one wants. (This is not a compliment)
+++ ya ʕammi xalliini bʕiid ʕannu. da ṛaagil makkaaṛ. ɣawiiṭ. yifḥat ilbiir biʔibra.
Well I would like to stay away from him. He is a cunning man, secretive, very artful.

*** *** ***

٢٣٦ يلعب بالبيضة و القدح (أو ــ والحجر) .

236. yilʕab bilbeeḍa wil?adaħ (aw wilħagar̩).
+ To be able to juggle an egg and a tumbler (or a stone).
++ To be crafty.
+++ da r̩aagil ʕafriit, šaatir̩ giddan, yilʕab bilbeeḍa wilħagar̩, miš sahl.
He is a devil, very clever, very artful. He is not easy (to deal with).

*** *** ***

٢٣٧ ينفخ في قربة مقطوعة .

237. yinfux fi ?irba ma?ṭuuʕa.
+ To blow (air) in a torn water skin.
++ To do something (particularly give advice) in vain; to carry water in a sieve.
+++ ilmudarrisiin il?ayyaam di byunfuxu f?irba ma?ṭuuʕa. ilfuṣuul muzdaħima, wittalamza miš ʕawzin yištaɣlu.
Teachers these days see their efforts going down the drain, the classrooms are overcrowded and the students do not want to work.

*** *** ***

٢٣٨ يسرق الكحل من العين .

238. yisra? ilkuħl min ilʕeen.
+ (To be capable of) stealing kohl from the eye.
++ To be light-fingered, a con artist.
+++ da r̩aagil ḷiṣṣ kbiir. yisra? ilkuħl min ilʕeen. ilwaaħid yixaaf minnu tamaam.
He is a big thief, really light-fingered. A real big thief, one ought to watch out for him.

*** *** ***

٢٣٩ يتلقّع بلسـانـه أو متلقّع بلسـانـه .

239. yitlaffaʕ bilsaanu or mitlaffaʕ bilsaanu.
+ To be able to use one's tongue as a neck wrap.
++ To be sharp-tongued.
+++ ana mabaɦibbiš atkallim maʕaah. ṛaagil mitlaffaʕ bilsaanu. awwil ma tkallimu yzaʕʕaʔlak.
I don't like to talk to him. He is a sharp-tongued person. You just talk to him and he shouts back at you.

*** *** ***

٢٤٠ يطلّع فـي الكـرشـة عضم .

240. yiṭaḷḷaʕ filkirša ʕaḍm.
+ To pick a bone from tripe.
++ To find fault even in simple matters; to be pedantic, picky, fussy.
+++ da mayiʕgibuuš ayy ɦaaga mahma kaanit kuwayyisa. yiṭaḷḷaʕ filkirša ʕaḍm. laazim yilʔa ʕeeb fikull ɦaaga.
He never likes anything no matter how good it is. He would find fault even in something perfect; he must find fault in everything.

*** *** ***

٢٤١ يودّيك البحر و يجيبك عطشـان .

241. yiwaddiik ilbaɦṛ wiygiibak ʕaṭšaan.
+ To be capable of taking you to the Nile and bringing you back thirsty.
++ To be very cunning, very devious.
+++ matfakkaṛš innu ahbal. da ywaddiik ilbaɦṛ wiygiibak ʕaṭšaan.
Don't think he is a simpleton ! He is very cunning.

*** *** ***

٢٤٢ يخلّيه (أو ــ يسيبه) يرن .

242. yixalliih (or yisiibu) yirinn.
+ To leave someone ringing.
++ To ignore someone.
+++ matkallimuuš, xalliih (siibu) yrinn. siibu kida matṛuddiš ʕaleeh.
Don't speak to him ! Let him go hang ! Just don't answer him !

*** *** ***

٢٤٣ يعرف الكفت .

243. yiʕṛaf ilkuft.
+ He knows the tiny threads in a worn out garment.
++ He knows everything.
+++ da ʕafriit, yiʕṛaf ilkuft, faahim kull ɦaaga fiddunya di.
He is a devil; he knows everything, he understands everything in this world.

*** *** ***

٢٤٤ يوم الحكومة بسنة .

244. yoom ilɦukuuma bsana.
+ A day of the government is as long as a year.
++ You could be caught in the web of government red tape forever !
+++ ana šayfak ʔalʔaan ʕašaan magalakš gawabaat min wizaṛt izziṛṛaaʕa. matiʔlaʔš , ma nta ʕaarif. yoom ilɦukuuma bsana.
I see that you are worried because you haven't received letters from the Ministry of Agriculture. Don't worry ! You know how slow government procedures are.

*** *** ***

٢٤٥ زنبه على جنبه .

245. zanbu ʕala ganbu.
+ His guilt is on his side.
++ He'll have only himself to blame.
+++ in ma gitš filmaʕaad, yibʔa zanbak ʕala ganbak,ɦamši wasiibak.
If you don't come in time then it will be your own funeral, I will leave you behind.

*** *** ***

٢٤٦ زرعــه زرع بصل .

246. zaraʕ(u) zarʕ baṣaḷ.
+ To plant (someone) like (spring) onions.
++ To knock someone down to the ground.
+++ misku kida, wi zaraʕu zarʕ baṣaḷ.
He held him like this, and decked him.

*** *** ***

٢٤٧ زوّد الطين بلّــة .

247. zawwid iṭṭiin balla.
+ To increase the wetness of a muddy spot.
++ To add insult to injury. To make it worse.
+++ ṛaaɦ zawwid iṭṭiin balla. irradyu kaan fiih ḷamba waɦda maɦruuʔa, ɦaraʔ ḷamba tanya wkasar zuṛareen fiih wi huwwa biyɦaawil yiṣaḷḷaɦu.
He made it worse. The radio had one bad tube and he broke another tube and a couple of switches in it while trying to fix it.

*** *** ***

٢٤٨ زي اللي الدّايــة جرّاه من لســانـه .

248. zayy illi ddaaya gaṛṛaah min lisaanu.
+ As if the midwife has pulled him (out) by the tongue.
++ To be talkative; to run off at the mouth.
+++ da ɣalabaawi, yitkallim alf kilma fiddiʔiiʔa. zayy illi ddaaya gaṛṛaah min lisaanu.
He is really talkative. He talks at a speed of a thousand words a minute; very talkative.

*** *** ***

٢٤٩ زيّ الناس .

249. zayy innaas.
+ Like people.
++ Properly.
+++ iʕmil iššuɣl zayy innaas !
Do the work properly !
Note, however, this idiomatic usage :
biyiʕmil zayy innaas.
He goes to the bathroom (toilet) (euphemistic).

*** *** ***

٢٥٠ زيّ الشــعرة من العجين .

250. zayy iššaʕṛa min ilʕagiin.
+ Like (pulling) a hair out of dough (to come clean in spite of the mess; nothing attached to it).
++ To come out smelling like a rose.
+++ ʕamal ʕamlitu wṭiliʕ minha zayy iššaʕṛa min ilʕagiin.
He did what he did and came out of it smelling like a rose.

*** *** ***

٢٥١ زيّ الزفت .

251. zayy izzift.
+ Like pitch (tar).
++ Terrible.
+++ ɦaxalli nhaaṛak zayy izzift in maskittiš. uskut aɦsanlak.
I'll make your day miserable if you don't shut up. You'd better shut up.

*** *** ***

٢٥٢ زفت وقطران .

252. zift wʔaṭṛaan.
+ Pitch and tar.
++ Very bad indeed.
+++ ilʕiiša baʔit zift wʔaṭṛaan. ilɦayaah aṣbaɦit mustaɦiila min šiddit izziɦaam.
Life has become most intolerable. Life has become impossible because of overcrowding.

*** *** ***

٢٥٣ ظلّه خفيف .

253. ẓiḷḷ(u) xafiif.
+ His shadow is light (not heavy).
++ To be jovial.
+++ šaxṣ ẓaṛiif, ẓillu xafiif, dayman mubtasim, dayman mabṣuuṭ.
He is a nice man, really nice, he is always smiling, always happy.

*** *** ***

٢٥٤ ظُراط في قفص .

254. ẓuṛaaṭ fi ʔafaṣ.
+ A fart in a cage.
++ An empty shell, of no substance.
+++ kalaam faaḍi. biyitkallim kida wbass. ilħaʔiiʔa tilʔaaha ɣeer kida xaaḷiṣ. aho ẓuṛaaṭ fiʔafaṣ.
Nonsense. It is just talk, but the truth must be different. Well, (the whole thing) has no substance to it.

*** *** ***

٢٥٥ عامل أبو علي .

255. ʕaamil abu ʕali.
+ Acting like abu ʕali.
++ Stuck up, acting the big shot.
+++ axiina da ʕaamil abu ʕali, maħaddiš ʕaarif yikallimu. faakir innu ħaaga kbiira.
Our friend here is acting like a big shot, no one can talk to him. He thinks he is a big shot.

*** *** ***

٢٥٦ عامل فلّوطة .

256. ʕaamil faḷḷuuṭa.
+ To act like a big shot (said sarcastically).
++ To be one's own glory.
+++ ʕaamil faḷḷuuṭa ʕala eeh ? inta faakir nafsak miin ?
Why are you acting like a big shot ? Who do you think you are ?

*** *** ***

٢٥٧ عضمة خشنة .

257. ʕaḍma xišna.
\+ To be a rough bone.
++ To be of great stature, of great influence (such that he cannot be crossed).
+++ ya ʕammi matitkallimš mʕaah. da ʕaḍma xišna. da ṛaagil maʔaamu kbiir, ṛaagil fi manṣib ʕaali.
Well, don't argue with him. He is a man of great influence, of high position.

*** *** ***

٢٥٨ على بابا .

258. ʕala baaba.
\+ (It's) on daddy.
++ Go tell it to Sweeney !; tell it to the Marines ! Whom are you trying to kid !
+++ ilkalaam da ʕala baaba ! ṛuuħ ilʕab. ʔuul ilkalaam da lħadd ɣeeri.
Whom are you kidding ? Get lost. Go tell someone else.

*** *** ***

٢٥٩ على البلاطة (أو ـ على البلاط) .

259. ʕala lbaḷaaṭa (or ʕala lbaḷaaṭ).
\+ On the (bare) tile/s .
++ a) To go broke
b) To be absolutely frank with someone.
+++ itkallimt mʕaah biṣaṛaaha. gibtihaalu ʕala lbaḷaaṭa. ʔultilu kull ħaaga bṣaṛaaħa.
I was very frank with him. Completely frank. I told him everything frankly.
gawaazit bintu gabitu ʕala lbaḷaaṭa.
His daughter's wedding made him go broke.

*** *** ***

٢٦٠ علـى الحديدة .

260. ʕala lħadiida.
+ On the (naked) iron.
++ On the down and out.
+++ maṣaṛiif ilgamʕa btaaʕt ilʔawlaad xallitni ʕala lħadiida.
The school expenses for the kids have wiped me clean.

*** *** ***

٢٦١ علـى قـفا غيره (أو ـ علـى قـفا فلا ن) .

261. ʕala ʔafa ɣeeru (or ʕala ʔafa fulaan).
+ On the back of someone else's neck.
++ At someone else's expense.
+++ biyaakul ʕala ʔafa axuuh. ʕaayiš ʕandu, waakil šaarib wibyaaxud maṣṛuufu, waxuuh biyidfaʕlu lmaṣrufaat bitaʕt ilgamʕa.
He lives off his brother. He lives with his brother; his brother feeds him, gives him pocket money and pays for his school.

*** *** ***

٢٦٢ علـى الريق (أو ـ علـى ريق النوم) .

262. ʕala rriiʔ (or ʕala riiʔ innoom).
+ (Still) with the saliva (or with the saliva of sleep).
++ a) Without (or before) breakfast, on an empty stomach.
b) First thing in the morning.
+++ maħibbiš asmaʕ ilkalaam da ʕala rriiʔ.
I don't like to hear this the first thing in the morning.

*** *** ***

٢٦٣ على سنجة عشرة .

263. ʕala singit ʕašaṛa.

+ Weighed by the (number) ten weight.

++ Dressed to kill, elaborately made-up.

+++ šuftak imbaariħ, kunt laabis ʕala singit ʕašaṛa: badla gdiida, w?amiiṣ gidiid, wi gazma gdiida, wkaṛavatta gdiida. ħaaga aaxir wagaaha.
I saw you yesterday, you were all dressed up: new suit, new shirt, new shoes, new tie; very elegant.

*** *** ***

٢٦٤ على سن ورمح .

264. ʕala sinn wṛumħ.

+ On the spear's point.

++ a) Very well known
b) For all to see.

+++ ya siidi da ʕumdit ilbalad ʕala sinn wṛumħ laazim tiħtirimu.
My friend, he is the mayor of the village and nothing less. You have to show him respect.

*** *** ***

٢٦٥ عمل البحر طحينة .

265. ʕamal ilbaħṛ ṭħiina.

+ To turn the sea into sesame-seed paste.

++ To paint too rosy a picture.

+++ lamma kallimtu, ya salaam, ʕamalli lbaħṛ ṭħiina. ?alli haʕmillak, waʕmillak, waʕmillak.
When I talked to him he painted a rosy picture for me. He said "I'll do this and that for you".

*** *** ***

٢٦٦ عمل السبعة و دمّتها .

266. ʕamal issabʕa wdimmitha.
+ To commit the seven (sins) including the very worst.
++ To do a snow job to attain one's goal.
+++ ya xuuya ʔaʕad yikallimni, wiʕamal issabʕa wdimmitha, lɣaayit ma xad illi huwwa ʕawzu.
He kept talking to me and did his act until he took what he wanted.

*** *** ***

٢٦٧ عمّر الطاسة .

267. ʕammaṛ iṭṭaaṣa.
+ To fill up the cup (here refers to the head).
++ To get high (either on alcohol or narcotics).
+++ ʔaʕadu wʕammaṛu ṭṭaaṣa winbaṣaṭu, širbu ʔizaaziṭ wiski kbiira bħalha.
They stayed and drank and were happy. They drank a whole big bottle of whiskey.

*** *** ***

٢٦٨ عسل و طحينة .

268. ʕasal wiṭħiina.
+ Molasses and sesame seed paste.
++ Most suitable combination, made for each other.
+++ humma litneen ʕasal wiṭħiina; ya salaam munsagimiin maʕa baʕḍ giddan.
They are made for one another; what great harmony they show !

*** *** ***

٢٦٩ (عايزك في) كلمة وردّ غطاها .

269. (ʕayzak fi) kilma wṛadd yaṭaaha.
+ (I want you for just) one word and the placing of its cover.
++ Just one word (with you).
+++ la?, miš ɦatu?ʕud kitiir. ana ʕayzak fikilma wṛadd yaṭaaha. xamas da?aayi?.
No, you are not going to stay long. I want you for just a brief word. Just five minutes.

*** *** ***

٢٧٠ عيني عينك .

270. ʕeeni ʕeenak.
+ My eye, your eye.
++ Openly, without shame, for all to see.
+++ mašya wḍahṛaha ʕiryaan ʕeeni ʕeenak, matixtišiiš. ya salaam.
She is going along with her back exposed with no shame. She is not ashamed ! My goodness !

*** *** ***

٢٧١ عينه في ...

271 ʕeenu fi ...
+ His eye is in ...
++ His heart is set on ...
+++ ?aaʕid ʕeenu fil?akl, biybuṣṣ likull ɦaaga ʕala ṭṭaṛabeeza.
He is sitting there with his mouth watering for the food, he is looking at everything that is on the table.

*** *** ***

٢٧٢ عرس جنب طهور .

272. ʕirs gamb ṭhuuṛ.
\+ A wedding (celebration) alongside a circumcision.
++ To sieze upon the opportunity to do an additional thing on the side. To kill two birds with one stone.
+++ dayman bazuuṛ uxti, aštiri lħaaga min gamb beetha, wahu ʕirs ganb ṭhuuṛ.
I always visit my sister and do my shopping from a place near her house, just while I am at it.

*** *** ***

٢٧٣ غسل و نشر .

273. ɣasal winašaṛ.
\+ To wash someone and hang him up to dry.
++ To chew someone out.
+++ ʕala kilma ʔultihaalu, ɣasalni wnašaṛni.
Just for one word that I said to him, he chewed me out.

*** *** ***

٢٧٤ غسيل و مكوى .

274. ɣasiil wimakwa.
\+ Washing and ironing.
++ Very durable (although reference here is to cloth, it could refer to most merchandise).
+++ ilʔumaaš da ɣasiil wimakwa, yiʕiis maʕaak miit sana.
This is very durable cloth, you'll have it for a hundred years.

*** *** ***

٢٧٥ غيبة بالويبة .

275. ɣeeba bilweeba.

\+ Absence by the "weeba" (a unit of dry measure).

++ Long absence.

+++ feenak ya ʕammi, eeh da, ɣeeba bilweeba. baʔaalak sana ɣaayib.
Where have you been; what is this long absence ? You have been away for a year.

*** *** ***

٢٧٦ غرق في شبر ميّة .

276. ɣiriʔ fi šibr mayya.

\+ To drown in a fist-deep amount of water.

++ To get bogged down by a small problem.

+++ miskiin axiina da, ɣiriʔ fi šibr mayya, maʕrifš yitṣarraf izzaay. maʕ innaha ħaaga başiiṭa.
Poor man, he got bogged down in a small problem, he did not know what to do in spite of the fact that it is a minor thing.

*** *** ***

INDEX : PROVERBS

INDEX

The following proverbs and metaphoric expressions are arranged as follows :

a	b	d	ḍ	e	f	g	h	ɦ	i	k	l	ḷ
m	n	o	p	q	ʔ	r	ṛ	s	ṣ	š	t	ṭ
u	v	w	x	y	z	ẓ	ž	ʕ	ɣ			

The numbers in parentheses following the proverbs correspond to the order in which the proverbs are listed.

-a-

aaxir xidmit ilɣuzz ʕalʔa. (475)
abiib ṭabbaax ilʕinab wizzibiib. (492)
abʔa saʔʔa, witṛušš ʕalayya lmayya. (318)
abuuk ilbaṣal wummak ittoom, mineen lak irriiḥa lḥilwa ya mašuum ? (188)
addib ʕiyaalak tinfaʕhum. (230)
adʕi ʕala waladi, wakṛah min yiʔuul amiin. (91)
aflas min yahuudi nhaaṛ issabt. (476)
aftikirlik eeh ya baṣaḷa wkull ʕaḍḍa bdimʕa. (615)
ahi leela wifṛaʔha ṣubḥ. (493)
akbaṛ minnak biyoom, yiʕṛaf ʕannak bisana. (231)
akl waaḥid yikfi ʕašṛa. (123)
akl wmaṛʕa wʔillit ṣanʕa. (289)
aktaṛ ittuggaaṛ fuggaaṛ. (349)
alḥas misanni wabaat mihanni. (255)
aḷḷa gaab, aḷḷa xad, aḷḷa ʕaleeh ilʕawaḍ. (1)
aḷḷa ygiss innabḍ wyiʕṭi iddawa. (2)
aḷḷaah yisidd baab, wiyiftaḥ abwaab. (3)
amšiir, abu zzaʕabiib ilkitiir. (494)
aʔallaha mawwaal yinazzah ṣaḥbu. (221)
aʔṛaʕ winuzahi. (200)
aʔullu ṭooṛ, yiʔuul iḥlibu. (556)
ardabb ma huu lak ma tiḥḍaṛ keelu, titʕaffaṛ daʔnak wi titʕab fi šeelu. (387)
asʔalu ʕan abuuh, yiʔulli xaali šʕeeb. (189)
aṣḥaab ilʕuʔuul fiṛaaḥa. (656)
aški lmiin wikull nnaas magariiḥ. (437)
awwil iṛṛaʔṣ tiḥangiil. (232)
axrit ilḥayaah ilmoot. (33)
axrit ilmaʕṛuuf iḍḍaṛb bilkufuuf. (388)
aʕazz ilwild, wild ilwild. (92)
aʕla ma fxeelak irkab. (557)
aʕma wi yibargiṣ finnaxl. (201)

aʕmil ħagti b?iidi, wala a?uul lilkalb ya siidi. (290)

-b-

baaba, zarʕu yiɣlib innahhaaba. (495)
ba?uuna lħagaṛ. (496)
baṛamhaat, ṛuuħ ilɣeeṭ wi haat. (497)
baṛamuuda, du?? bilʕamuuda. (498)
baṣalit ilmuħibb xaṛuuf. (124)
bašans, abu ššams, yiknis ilɣeeṭ kans. (499)
bašašt ilwagh ʕaṭiyya tanya. (389)
baʕd ilʕiid mayitfattilš kaħk. (485)
baʕd ummi wuxti lkull graani. (93)
baʕʕadu tib?u ʕasal, ?aṛṛabu tib?u baṣal. (125)
been ilbaayiʕ wiššaari, yiftaħ aḷḷa. (256)
biiʕ bixamsa wištiri bxamsa, yirzu?ak aḷḷah min been ilxamsiteen. (257)
bilaad aḷḷaah lixal? aḷḷaah. (4)
bilfiluus ʕala aħsan šee? tiduus. (350)
bitiħṣal fi aħsan ilʕa?ilaat. (657)
biṭiinu wala ɣasiil ilbirak. (625)
buus iid ħamaatak, wala tbuus miṛaatak. (161)

-d-

da fissuu?, wida fissuu?, wiṛṛakk ʕala nnaṣiib. (351)
daari ʕala šamʕitak tinawwaṛ. (658)
dabbaṛ ɣadaak, til?a ʕašaak. (626)
dabbuuṛ zann ʕala xaṛaab ʕiššu. (558)

daʔʔa ʕa ssindaal, widaʔʔa ʕa lwatad. (291)
deel ilkalb ʕumṛu ma yitʕidil. (559)
duud ilmišš minnu fiih. (560)
duxuul ilħammaan muš zayy ṭḷuuʕu. (659)

-ḍ-

ḍaṛabni wbaka wsabaʔni wištaka. (390)
ḍaṛb ilħabiib zayy akl izzibiib. (126)
ḍayyaʕ suuʔak, wala tḍayyaʕ fluusak. (352)
ḍiḷḷ ṛaagil, wala ḍiḷḷ ħeeṭ. (162)

-e-

eeh lamm iššaami ʕala lmaɣṛabi. (477)
eeh ramaak ʕa lmuṛṛ,ʔaal illi amaṛṛ minnu. (660)
eeh tiʕmil ilmašṭa filwišš ilʕikir. (319)
eeh yaaxud irriiħ min ilbaḷaaṭ. (258)
eeh ʕaṛṛaf ilħimiir fi ʔakl ilganzabiil. (561)
eeh ɣaṛaḍ laʕma, ʔaal ʔuffit ʕuyuun. (202)

-f-

faʔṛ bila deen, huwwa lɣina lkaamil. (259)
faʔṛ wʕanṭaẓa. (260)
faṛħa ma tammit, xadha lɣuṛaab wiṭaaṛ. (562)
filwišš mraaya wfilʔafa sillaaya. (516)

-g-

ga ytaagir filħinna kutrit laħzaan. (68)
ga ykaħħalha ʕamaaha. (203)
gaak ilmoot ya taarik iṣṣaḷa. (34)
gaaṛak il?ariib, wala axuuk ilbiʕiid. (113)
gaaṛak ?uddaamak wi waṛaak, in mašaaf wiššak yišuuf ?afaak. (114)
ganna min ɣeer naas, ma tindaas. (438)
gat ilħaziina tifṛaħ mal?itlihaaš maṭṛaħ. (69)
gawwizu miškaaħ liriima, ma ʕala litneen ?iima. (645)
gibaal ilkuħl tifniiha lmaṛaawid, wikutṛ ilmaal tifniih
issiniin. (353)
gibt la?ṛaʕ yiwannisni, kašaf ṛaasu wxawwifni. (204)
guhannam goozi wala gannit abuuya. (163)
guhannam mafihaaš maṛaawiħ. (5)
guħa awla blaħm ṭooṛu. (646)
guħṛ diib yisaaʕ miit ħabiib. (127)
guuʕa ʕala guuʕa txalli iṣṣabiyya zuuʕa. (546)

-h-

hatuuṛ abu ddahab ilmantuuṛ. (500)
hiin ?iršak, wala thiin nafsak. (261)
hiyya l?uṭṭa taakul wiladha? (94)

-ħ-

ħabba tta??al ilmizaan. (262)

ɦadd yiʔuul lilɣuul ʕeenak ɦamṛa ? (563)
ɦakam ilʕibaad fiima aṛaad. (6)
ɦakmak ɣariimak, win ma ṭiʕtu yḍiimak. (453)
ɦalla wliʔyit ɣaṭaaha. (128)
ɦamaati mnaʔra, ʔaal ṭaḷḷaʔ bintaha. (164)
ɦamiiha ɦaṛamiiha. (320)
ɦaṛaami bila bayyina sulṭaan. (321)
ɦaṛṛas min ṣaɦbak, wala txawwinu. (391)
ɦaṛṛasu lʔuṭṭ ʕala muftaaɦ ilkaṛaaṛ. (564)
ɦasana wana siidak. (322)
ɦaṣiiṛit iṣṣeef wasʕa. (501)
ɦibb wwaari, wikṛah widaari. (129)
ɦibbini wxudlak ẓaʕbuuṭ, ʔaal hiyya lmaɦabba binnabbuut. (130)
ɦubb ilwaṭan min ilʔimaan. (466)
ɦumaṛtak ilʕarga, tiɣniik ʕan suʔaal illaʔiim. (565)
ɦusn issuuʔ, wala ɦusn ilbuḍaaʕa. (263)
ɦuṭṭ ilɦumaaṛ fi riiɦ ilbaɣl, in makaan yitʕallim šihiiʔu,
yitʕallim nihiiʔu. (233)

-i-

iblíis mayixribš beetu. (45)
ibn ilhabla yʕiiš aktaṛ. (70)
ibn yomeen mayʕišš talaata. (71)
iddayy ʕala lwidaan amaṛṛ min issiɦr. (517)
iddi sirrak lilli yṣuunu. (392)
iddihn filʕataaʔi. (566)
iddiik ilfaṣiiɦ min ilbeeḍa yṣiiɦ. (567)
iddunya zayy ilɣaziyya, tuṛʔuṣ likull waaɦid šiwayya. (439)
idduxxaan ilʔariib yiʕmi. (95)
idduʕa byuʔʕud lisɦaabu. (46)
iḍḍaṛuuṛa liha aɦkaam. (661)

iḍḍeef ilmagnuun yaakul wiy?uum. (627)
iḍḍiɦk min ɣeer sabab, ?illit adab. (234)
iḍḍufṛ mayitṭlaʕš min illaɦm, widdamm mayib?aaš mayya. (96)
iḍṛab ibnak wiɦsin adabu, maymuut illa lamma yifṛaɣ agalu. (235)
iftakaṛna lbaaša baaša, atariih ṛaagil. (454)
iftakaṛna l?uṭṭ ga ynuṭṭ. (568)
iɦḍar maalak yiziid xaṛṛuuba. (354)
iɦtaagu lyahuudi, ?aal ilyoom ʕiidi. (478)
iɦtaṛt ya baxṛa abuusik mineen. (205)
iɦyiini nnahaṛda, wmawwitni bukṛa. (35)
iid waɦda matsa??afš. (518)
iid ʕala iid tisaaʕid. (519)
iksaṛ lilʕayyil ḍilʕ yiṭḷaʕlu tneen. (236)
ila?ṛaʕ maybaliiš min ?uuba. (206)
ilbaani ṭaaliʕ, wilfaaɦit naazil. (47)
ilbaaṭil maluuš rigleen. (48)
ilbaɦṛ yʕuuz izziyaada. (355)
ilbala yʕumm wiṛṛaɦma txuṣṣ. (662)
ilbalaaš kattaṛ minnu. (356)
ilba??a tiwlid miyya wit?uul ya ?illit iddurriyya. (569)
ilbaṛaka filbukuuṛ. (292)
ilbaṛaka fillamma. (131)
ilbayra lbeet abuuha. (165)
ilbeeḍa matikaṛš ilɦagaṛ. (663)
ilbiʕiid ʕan ilʕeen, biʕiid ʕan il?alb. (132)
ilbu?? ilma?fuul mayxuššuuš iddibbaan. (570)
ilbuṣaaṭ aɦmadi. (133)
ilfaaḍl yiʕmil ?aaḍi. (323)
ilfaaṛ ilmiddafla? min naṣiib il?uṭṭ. (571)
ilfa?iir riɦtu wiɦša. (264)
ilfa?ṛ ɦišma wilʕizz bahdala. (265)
ilfiluus maʕa ttiyuus. (357)
ilfiluus zayy ilʕaṣafiir, tiṛuuɦ witiigi. (358)
ilgaari fiššaṛṛ nadmaan. (49)
ilgaaṛ awla biššufʕa. (115)

ilgaaṛ gaaṛ, win gaaṛ. (116)
ilgary nuṣṣ iššaṭaaṛa. (293)
ilgawaab yitʔiri min ʕinwaanu. (664)
ilgayyaat aktaṛ min iṛṛayɦaat. (665)
ilgaʕaan yiɦlam bisuuʔ ilʕeeš. (222)
ilguuʕ kaafir. (266)
ilhi lkalb bʕaḏma. (572)
ilɦagaṛ iddawwaaṛ labudd min laṭmu. (666)
ilɦaṛaami ššaaṭir mayisraʔš min ɦaṛtu. (324)
ilɦaya fi rrigaal yiwarris ilfaʔṛ. (207)
ilɦaẓaṛ mayimnaʕš min ʔadaṛ. (78)
ilɦeeṭa lwaṭya tnuṭṭ ʕaleeha nnaas. (440)
ilɦiddaaya matirmiiš katakiit. (573)
ilɦiṭaan laha wdaan. (520)
ilkaɦka fʔiid ilyatiim ʕagaba. (628)
ilkalb fbeetu sabʕ. (574)
ilkalb kalb walaw ṭawwaʔuuh biddahab. (575)
ilkalb mayitšaṭṭaṛš illa ʔuddaam baab beetu. (576)
ilkalb mayʕuḏḏiš fi widn axuuh. (577)
ilkatṛa tiɣlib iššagaaʕa. (667)
ilkull ymuut. (36)
illayyin mayinkisirš. (668)
illi beetu min ʔizaaz mayirmiiš innaas bilɦigaaṛa. (393)
illi biddak tiṛhanu biiʕu. (359)
illi biyṛuuɦ mabyirgaʕš. (669)
illi faat maat. (394)
illi fiddist, tiṭaḷḷʕu lmaɣṛafa. (629)
illi fiih ilxeer yiʔaddimu ṛabbina. (7)
illi fissuuʔ minnu, ma tiɦmil hammu. (360)
illi fʔiidak aʔṛab min illi fgeebak. (521)
illi fʔiidu lʔalam, mayiktibš nafsu šaʔi. (522)
illi ɦabbu ṛabbu faṛṛagu ʕala mulku. (467)
illi lak, muɦarram ʕala ɣeerak. (72)
illi luh awwil luh aaxir. (37)
illi luh ḏahṛ mayinḏiṛibš ʕala baṭnu. (523)
illi ma hu lak yihuun ʕaleek. (361)

illi ma yaxudni kuḥl fʕeenu, maxdu ṣaṛma frigli. (166)
illi ma ydallil ʕala bḍaʕtu tbuuṛ. (362)
illi ma yinfaʕ ṭabḷa, yinfaʕ ṭaaṛ. (670)
illi ma yiṛḍa bḥukm muusa yiṛḍa bḥukm faṛaʕoon. (455)
illi ma yiṛḍa bilxoox, yiṛḍa bšaṛaabu. (616)
illi ma yismaʕ kalaam waldeeh, ɣaḍab aḷḷaah ʕaleeh. (97)
illi ma yiʕṛaf iṣṣaʔṛ yišwiih. (578)
illi ma yšuuf min ilɣuṛbaal, waḷḷa aʕma. (208)
illi ma yiʕṛafak yighalak. (441)
illi ma yxaaf min aḷḷaah xaaf minnu. (10)
illi maalu xeer fidiinu, maalu xeer fi diin ɣeeru. (8)
illi maluuš ʔadiim, maluuš gidiid. (134)
illi mamʕahuuš mayilzamuuš. (363)
illi matiʔdaṛš ʕaleeh ḥiil ṛabbina ʕaleeh. (9)
illi matʕallimuuš ummu wabuuh, tiʕallimu lʔayyaam willayaali. (237)
illi mayiʕṛafš, yiʔuul ʕads. (617)
illi mʕaah ilʔamaṛ, maybaliiš binnuguum. (671)
illi mʕaah ʔirš yiswa ʔirš, willi mamʕahš ʔirš mayiswaaš ʔirš. (267)
illi šaayil ʔuffa maxṛuuma, txuṛṛ ʕala ṛaasu. (524)
illi tgiibu rriyaaḥ taxdu zzawaabiʕ. (268)
illi tigmaʕu nnamla fsana, yaxdu lgamal fixuffu. (579)
illi tiḥbal billeel, tiwlid binnahaaṛ. (502)
illi tikṛah wiššu yiḥwigak izzamaan liʔafaah. (525)
illi tikṛahu nta yḥibbu ɣeerak. (135)
illi tistahaṛbu, yiɣlibak. (672)
illi tiʕṛaf diyyitu ʔtilu. (395)
illi tiʕṛafu aḥsan min illi matiʕṛafuuš. (136)
illi tʔuul ʕaleeh muusa, yiṭlaʕ faṛaʕoon. (647)
illi tuʔṛuṣu lḥayya yxaaf min gaṛṛit ilḥabl. (580)
illi txaaf minnu, maygiiš aḥsan minnu. (673)
illi waṛaah ilmašy, ilgary aḥsanlu. (294)
illi xalaʔ lašdaaʔ, mitkaffil bilarzaaʔ. (73)
illi yaakul balaaš mayišbaʕš. (295)

illi yaakul ħalawitha, yitħammil maṛaṛitha. (630)
illi yaakul ʕala dirsu yinfaʕ nafsu. (526)
illi yaaxud ilbeeḍa, yaaxud ilfarxa. (581)
illi ybuṣṣ lfooʔ tiwgaʕu rʔabtu. (527)
illi yduʔʔ yitʕab. (396)
illi yfakkaṛ yitʕakkaṛ. (223)
illi yfattiš waṛa nnaas, tifattiš innaas waṛaah. (442)
illi yħibb nafsu tikṛahu nnaas. (443)
illi yħibbu ṛabbu, ygiblu ħagtu lħaddu. (11)
illi yibki ʕa ddunya ydawwaṛ ʕaleeha. (444)
illi ygammaʕu ṛabbina, mayiʔdaṛš yfarraʔu insaan. (12)
illi yiggawwiz ummi, aʔullu ya ʕammi. (98)
illi yiħḍaṛ issuuʔ yibiiʕ wiyištiri. (364)
illi yiigi firriiš baʔšiiš. (582)
illi yiigi min iṣṣaʕayda fayda. (479)
illi yikdib nihaaṛ ilwaʔfa, yiswadd wiššu nhaaṛ ilʕeed. (486)
illi yikṛahu ṛabbina, ysaḷḷaṭ ʕaleeh lisaanu. (528)
illi yilʕab bilʔuṭṭa, mayislamš min xarabišha. (583)
illi yistiħi min bint ʕammu, maygibš minha ɣulaam. (167)
illi yitgawwiz akbaṛ minnu, ya kutr hammu. (168)
illi yitgawwiz biddeen yibiiʕ awlaadu bilfaayiẓ. (169)
illi yitgawwiz itneen, ya ʔaadir ya faagir. (170)
illi yitħaama fɣaziyya tiħmiih. (325)
illi yitsaħħaṛ maʕa lʕiyaal, yiṣbaħ faaṭiṛ. (487)
illi yixzilu ṛṛabb mayuṣuṛuuš ilʕabd. (13)
illi yizraʕ xeer, yilaaʔi xeer. (50)
illi yiʕmil ḍahṛu ʔanṭaṛa, yistaħmil iddoos. (529)
illi yiʕmil gamal maybaʕbaʕš min ilʕamal. (584)
illi yiʕmil gimiil, yitimmu. (397)
illi yiʕṛaf iššiħħaat baabu, ya ṭuuḷ ʕazaabu. (326)
illi yʔuul limṛaatu ya haanim, yiʔabluuha ʕala ssalaalim. (171)
illi yʔuul limṛaatu ya ʕooṛa, tilʕab biiha nnaas ilkooṛa. (172)
illi yṛuuħ issuuʔ yissawwaʔ. (365)
illi yṭaṭilha tfuut. (674)
illi yuxṛug min daaṛu, yitʔall miʔdaaṛu. (468)

illi yxaaf min ilʕirsa, mayṛabbiiš katakiit. (585)
illi yxaaf min ʕafriit yiṭlaʕlu. (224)
illi yxušš beet ilʔimaaṛa, yxayyaṭ buʔʔu bidbaaṛa. (456)
illi yʕaffaṛ ʕafṛa tiṭlaʕ ʕala daʔnu. (398)
illi yʕiiš yišuuf kitiir, ʔaal willi yimši yšuuf aktaṛ. (238)
illi ʕala lbaṛṛ ʕawwaam. (675)
illi ʕala ṛaasu baṭħa yħassis ʕaleeha. (530)
illi ʕaleek iʕmilu, wilbaaʔi ʕala ḷḷaah. (296)
illi ʕand aḷḷaah, maydiʕš. (14)
illi ʕand ummu mayitħimilš hammu. (99)
illuʔma lhanniyya tʔaḍḍi miyya. (137)
ilmaal illi ma titʕab fiih ilyadd, mayiħzan ʕaleeh ilʔalb. (366)
ilmaal issaayib yiʕallim issirʔa. (367)
ilmaktuub maminnuuš mahṛuub. (74)
ilmarkib illi liha ṛayyiseen tiɣraʔ. (327)
ilmašṛuuṭa maħṭuuṭa. (399)
ilmatʕuus matʕuus walaw ʕallaʔu ʕala ṛaasu fanuus. (75)
ilmayya tkaddib ilɣaṭṭaaṣ. (328)
ilmayya winnaaṛ wala ħamaati fiddaaṛ. (173)
ilmifallis ɣalab iṣṣulṭaan. (269)
ilmitɣaṭṭi bibtaaʕ innaas ʕiryaan. (270)
ilmitɣaṭṭi bilʔayyaam ʕiryaan. (15)
ilmixoozaʔ yištim iṣṣulṭaan. (457)
ilmiʕza lʕayyaaṭa mayakulš ibnaha ddiib. (586)
ilmiʕza tʕallim ummaha ṛṛaʕiyya. (239)
ilmoot kaas daayir (ʕala lʕibaad). (38)
ilʔadab faḍḍaluuh ʕala lʕilm. (240)
ilʔahbal rizʔu waasiʕ. (76)
ilʔakl fiššabʕaan xusaaṛa. (631)
ilʔalb yħinn. (225)
ilʔarzaaʔ ʕala lxallaʔ. (77)
ilʔaṛʕa titbaaha bšaʕṛ bint uxtaha. (190)
ilʔaxd ħilw, wilʕaṭa muṛṛ. (400)
ilʔayyaam izzift fayditha nnoom. (503)
ilʔaʕamaal binniyyaat. (51)

il?aʕmaaṛ biyad illaah. (39)

il?ibra lli fiiha xeṭeen matxayyaṭš. (676)

il?iid ilbaṭṭaala nigsa. (297)

il?iid illi taaxud matiddiiš. (531)

il?irš labyaḍ yinfaʕ filyoom liswid. (368)

il?irš ṣayyaad. (369)

il?ism lṭuuba,wilfiʕl l?amšiir. (504)

il?uffa lli liiha widneen, yišiluuha tneen. (298)

il?uṭṭ mayħibbiš illa xannaa?u. (401)

ilwiħda ʕbaada. (138)

ilxabaṛ ilmašuum yiwṣal bilʕagal. (52)

ilxeer ʕala ?duum ilwardiin. (53)

ilxiira fiima xtaaṛahu ḷḷaah. (16)

ilxusaaṛa tʕallim iššaṭaaṛa. (271)

ilʕaagiz ʕan ittadbiir, yiħiil ʕala lma?adiir. (17)

ilʕaarif la yuʕaṛṛaf. (241)

ilʕabd fittafkiir, wiṛṛabb fittadbiir. (18)

ilʕagala min iššiṭaan. (299)

ilʕaṭšaan yiksaṛ ilħooḍ. (632)

ilʕaya ṭṭifis, liih iddawa nnigis. (547)

ilʕeen baṣiiṛa wilyadd ?aṣiiṛa. (272)

ilʕeen matikṛahš illa illi aħsan minha. (532)

ilʕeen matiʕlaaš ʕa lħaagib. (533)

ilʕeen ʕaleeha ħaaris. (534)

ilʕilm biššee? wala lgahl biih. (242)

ilʕilm fiṛṛaas miš filkaṛṛaas. (243)

ilʕir? dassaas. (191)

ilʕir? ymidd lsaabiʕ gidd. (100)

ilʕiyaal aħbaab aḷḷaah. (101)

ilʕumṛ muš baʕza?a. (40)

ilʕumṛ waaħid, wiṛṛabb waaħid. (41)

ilɣaali tamanu fiih. (370)

ilɣaayib ħiggitu mʕaah. (402)

ilɣaayib maluuš naayib. (403)

ilɣariib aʕma walaw kaan baṣiir. (209)
ilɣariib laazim yikuun adiib. (469)
ilɣazzaala tiɣzil birigl ɦmaaṛ. (329)
ilɣuṛaab mayxallifš ṣaʔṛ. (587)
ilɣuṛba tʕallim. (470)
ilɣuṛbaal ilgidiid luh ʕullaaʔa. (677)
imsik ilbaaṭil lamma ygiik ilɦaʔʔ. (54)
imsik ʔuṭṭa txarbišak. (588)
imši duɣri, yiɦtaaṛ ʕaduwwak fiik. (139)
imši fganaaza, wala timši fgawaaza. (174)
imši ʔuddaam ʕaduwwak gaʕaan, wala timšiiš ʔuddaamu ʕiryaan. (140)
imši sana wala txaṭṭi ʔana. (678)
in daxalt balad bitiʕbid ilʕigl, ɦišš wirmiilu. (458)
in dibil ilward riɦtu fiih. (192)
in faatak zarʕ hatuuṛ uṣbuṛ lamma ssana tduuṛ. (505)
in gaaṛ ʕaleek gaaṛak, ɦawwil baab daaṛak. (117)
in ɦabbitak ɦayya ṭṭawwaʔ biiha. (589)
in ɦaḍaṛ ilʕeeš yibʔa lmalɦ šabraʔa. (633)
in kaan gaaṛak bala, ɦukk biih gismak. (118)
in kaan gaaṛak fi xeer, ifṛaɦ lu. (119)
in kaan ilkalaam min faḍḍa, yibʔa ssukuut min dahab. (679)
in kaan lak ɦaaga ʕand ilkalb ʔullu ya siidi. (590)
in kaan lak ṣaaɦib, la tšarku wala tnasbu. (404)
in kaan liiki maṛa xušši, win kaan liiki ṛaagil ixṛugi. (175)
in kuntum ixwaat itɦasbum. (405)
in kutuṛ šuɣlak farraʔu ʕala ayyaam. **(300)**
in libsit xeeša baṛḍaha ʕeeša. (193)
in makanš lak ahl, naasib. (194)
in ma šaka lʕayyaan, ɦaalu ybaan. (548)
in ṣabaṛtum niltum wiʔamṛ aḷḷaah naafiz, win ma ṣabaṛtum
kafaṛtum wi ʔamṛ aḷḷaah naafiz. (19)
in šifi lmaṛiiḍ, min baxt iṭṭabiib. (549)
in ṭiliʕ ilʕeeb min ahl ilʕeeb mahuuš ʕeeb. (195)
in ʕišiʔt iʕšaʔ ʔamaṛ, win siriʔt israʔ gamal. (176)
innaaṛ matiɦṛaʔš illa lli kabišha. (680)

innaaṛ tixallif ṛumaad. (196)
innaḍaafa min il?imaan. (550)
innahaaṛ luh ʕeneen. (506)
i?ṭaʕ lisaan ʕaduwwak bisalaamu ʕaleekum. (141)
irrigl tdibb maṭṛaḥ ma tḥibb. (142)
irriz? yḥibb ilxiffiyya. (79)
irriɣiif ilmi?ammaṛ lissaaḥib illi ydawwaṛ. (301)
is?al migaṛṛab wala tis?al tabiib. (551)
issalaf talaf wiṛṛadd xṣaaṛa. (406)
issaʕd waʕd. (80)
issukuut ʕalaamit iṛṛiḍa. (407)
isʕa ya ʕabd wana asʕa mʕaak. (302)
iṣṛif ma filgeeb yi?tiik ma filɣeeb. (81)
iṣṛif ma filgeeb, yi?tiik ma filɣeeb. (371)
iṣṣabṛ muftaaḥ ilfaṛag. (681)
iṣṣada?a lmistixabbiyya filbeeʕ wiššira. (273)
iṣṣiit wala lɣina. (274)
iṣṣulṭaan illi mayiʕṛafš iṣṣulṭaan. (459)
iṣṣulṭaan min hebtu yitšitim fi ɣebtu. (460)
iššaafi huwwa ḷḷaah. (552)
iššagaṛa lli ma tḍaḷḷil ʕala ahlaha yḥill ?aṭʕaha. (102)
iššagaṛa lli tḍaḷḷil ʕaleek, matidʕiiš ʕaleeha bil?aṭʕ. (618)
iššaḥḥaat luh nuṣṣ iddunya. (330)
iššakwa lɣeer aḷḷaah mazalla. (20)
išširiik ilmixaalif, ixsaṛ wixassaṛu. (408)
ištiri ilgaaṛ ?abl iddaaṛ. (120)
ištiri matbiʕš. (143)
iššaṛṛ in baat faat. (55)
itmaskin lamma titmakkin. (409)
ittaagir lamma yfallis, yifattiš fidaftṛu l?adiima. (331)
ittikṛaaṛ yiʕallim ilḥumaar. (244)
ittuxn ʕa lgimmeez. (210)
itʕab tirtaaḥ. (303)
itʕab ʕala ššee? tila?iih. (304)
itʕallim issiḥr wala tiʕmilbuuš. (245)

itʕallim izziyaana fṛuus ilyataama. (332)
itɣadda witmadda witʕašša witmašša. (553)
iṭbuxi ya garya, kallif ya siid. (275)
iṭṭamaʕ yiʔill ma gamaʕ. (682)
iṭṭašaaš wala lʕama. (211)
iṭṭayyib aɦsan. (56)
iṭṭiina min iṭṭiina, willatta min ilʕagiina. (197)
iṭṭuyuuṛ ʕala aškaaliha taqaʕ. (144)
iṭʕim ilfumm, tistiɦi lʕeen. (410)
iza ɦaḍaṛat ilmalayka zahabit iššayaṭiin. (57)
iza kaan biddak ɣuṛaab ilbeen, itgawwiz itneen. (177)
iza štadd ilkaṛb haan. (683)
iza štareet, iftikir issuuʔ. (372)
iza waṣaḷt wsallim aḷḷah, biiʕ bima ʔasam aḷḷah. (373)
izraʕ ibn aadam yiʔlaʕak. (445)
izraʕ kull yoom, taakul kull yoom. (305)
izzammaaṛ mayxabbiš daʔnu. (333)
izzeen mayikmalš. (58)
izzibda matiṭḷaʕš illa bilxaḍḍ. (634)
izzibuun izzift,ya ybaddaṛ ya yʔaxxaṛ. (374)
iẓẓaahiṛ lina wilxaafi ʕala ḷḷah. (21)
iʕmil bixamsa wɦaasib ilbaṭṭaal. (306)

-k-

kaan fi gaṛṛa wxaṛag baṛṛa. (276)
kalaam illeel madhuum bizibda, yiṭḷaʕ ʕaleeh innahaaṛ yisiiɦ. (507)
kalb ɦayy wala sabʕ mayyit. (591)
kaṛaamit ilmayyit dafnu. (42)
keed innisa ɣalab keed irrigaal. (178)
kidb msaawi wala ṣidʔ mbaʕzaʔ. (411)

kilmit ilħaʔʔ tuʔaf fizzooṛ. (59)
kilmit yareet ʕumṛaha ma tʕammaṛ beet. (307)
kiyaak, ṣabaaħak misaak, tiʔuum min faršak tiħaḍḍaṛ ʕašaak. (508)
kul akl ilgimaal, wiʔuum ʔabl irrigaal. (635)
kul illi yiʕgibak, wilbis illi yiʕgib innaas. (412)
kull barɣuut ʕala ʔadd dammu. (277)
kull fuula, wliha kayyaal. (619)
kull luʔma tnaadi akilha. (636)
kull šeeʔ bi awaan. (509)
kull šeeʔ fi awwilu ṣaʕb. (308)
kull šeex wi luh ṭaṛiiʔa. (246)
kull taʔxiira wfiiha xiira. (309)
kull waaħid yinaam ʕala lganb illi yrayyaħu. (535)
kull ʕuʔda wliha ʕand ilkariim ħallaal. (22)
kullu salaf wideen ħatta lmaši ʕala rrigleen. (413)
kullu ʕand ilʕaṛab ṣabuun. (480)
kutṛ ilhiẓaaṛ yiʔill ilmaʔaam. (414)
kutṛ ilħuzn yiʕallim ilbúka. (247)
kutṛ ilʔasiyya tiʔṭaʕ ʕuruuʔ ilmaħabba. (145)
kutṛ iʕitaab yifarraʔ laħbaab. (415)
kutṛ issalaam yiʔill ilmiʕrifa. (416)
kuwayyis wiṛxayyiṣ wibn naas. (375)

-l-

la aħibbak wala aʔdaṛ ʕala buʕdak. (146)
la minnu wala kfaayit šaṛṛu. (60)
la tzimm wala tuškuṛ illa baʕd sana wsitt ušhuṛ. (417)
la tʕayirni wala aʕayarak, da lhamm ṭayilni wṭaylak. (418)
la ṭaaḷ ʕinab ilyaman, wala balaħ iššaam. (620)
labbis ilbuuṣa, tibʔa ʕaṛuusa. (684)
lagl ʕeen tukṛam alf ʕeen. (536)

lamma nta amiir, wana amiir, ummaal miin ṛaah yisuuʔ ilħimiir. (278)
lamma tfarraʔit ilʕuʔuul kull waaħid ʕagabu ʕaʔlu, wlamma
tfarraʔit ilʔarzaaʔ maħaddiš ʕagabu rizʔu. (82)
lamma titxaaniʔ ilħaṛamiyya ybaan ilmasruuʔ. (334)
lamma tuʔaʕ ilbaʔaṛa tiktaṛ sakakinha. (592)
lamma yišbaʕ ilħumaaṛ, yibaʕzaʔ ʕaliiʔu. (593)
law kaan da ṭṭahy ʕala da nnahy, la ṛamaḍaan xaaliṣ wala lʕiid
gayy. (488)
law kaan fiih xeer ma kaan ramaah iṭṭeeṛ. (594)
law kaan lilbeeḍa widneen, kaan yišilha tneen. (310)
law taagir ilmanħuus fi ṭṭawaaʔi, kaan ṛabbina yixlaʔ innaas
min ɣeer ṛuus. (83)
law yiddu lmagnuun miit ʕaʔl ʕala ʕaʔlu, mayiʕgibuuš illa
ʕaʔlu. (226)
lawla lkasuuṛa ma kaanit ilfaxuuṛa. (279)
lawla xtilaaf innaẓaṛ labaaṛit issilaʕ. (685)
lik akl, walla baħlaʔa. (637)
lulaak ya lsaani, ma tsakkeet ya ʔafaaya. (537)

-m-

ma balaaš, illa lʕama wiṭṭuṛaaš. (212)
ma been ilxayyiriin ħisaab. (419)
ma gammaʕ illa lamma waffaʔ. (147)
ma maħabba illa baʕd ʕadaawa. (148)
ma naabu min ɣuṛbitu illa ʕawgit ḍabbitu. (471)
ma sxam min sitti lla siidi. (103)
ma šatamak illa lli ballaɣak. (420)
ma tiigi iṭṭuuba illa filmaʕṭuuba. (213)
ma tiʕṛaf xeeri illa lamma tšuuf ɣeeri. (421)
ma waṛa ṣṣabṛ illa lʔabṛ. (686)
ma ygibha lla rgalha. (311)

ma yiɦmil hammak illa lli min dammak. (104)
ma yimla ʕeen ibn aadam illa tturaab. (446)
ma yimsaɦ dimʕitak illa iidak. (312)
ma yiʕgibak ruxṣu, tirmi nuṣṣu. (376)
ma ynuub ilmixaḷḷaṣ illa taʔṭiiʕ huduumu. (422)
ma yuʔaʕ illa ššaaṭir. (687)
ma yuʔʕud ʕala lmadaawid illa šarr ilbaʔar. (595)
ma yuškur lssuuʔ illa min kisib. (377)
ma ɣani lla aḷḷaah. (280)
maal ilkunazi linnuzahi. (378)
maal laɦmitak mišaɣɣata ʔʔaal min gazzaar miʕrifa. (149)
maalin tigiibu rriyaaɦ, taxdu zzawaabiʕ. (379)
mafiiš duxxaan min ɣeer naar. (688)
maɦaddiš yiʔdar yiʔuul ya gindi ɣaṭṭi daʔnak. (461)
maʔdirš ʕala lɦumaar, itšaṭṭar ʕala lbardaʕa. (596)
maṣr umm iddunya. (472)
mašafuhš bilʕeen,ʕirfuuh bilʕaʔl. (23)
mašafuhumš whumma byisraʔu, šafuuhum wi humma byitɦasabu. (423)
matifraɦuuš filli nʕazal, lamma tšuufu lli nizil. (462)
maṭraɦ ma tʔaamin xaaf. (689)
mayiʕrafš ṭuẓẓ min subɦaan aḷḷaah. (248)
mayruɦš min rizʔak ɦaaga. (84)
miin yiʔdar yiʔun ilbaɣl fi labriiʔ. (597)
miin yiʕraf ʕeeša fsuuʔ ilɣazl ? (648)
mikassaɦ ṭiliʕ yitfassaɦ, ʔaal bi fluusu. (214)
min addib awlaadu, arɣam ɦussaadu. (249)
min amminak lam tixuunu, wala law kunt xawwaan. (424)
min daʔnu wiftillu ɦabl. (538)
min faat ʔadiimu taah. (150)
min faatak fuutu. (425)
min gaawir ilɦaddaad yitɦiriʔ binaaru. (335)
min gaawir issaʕiid yisʕad. (121)
min ilʔalb lilʔalb rasuul. (151)
min istaktar ɣumuusu ,kal ɦaaf. (638)
min kirhu rabbu saḷḷaṭ ʕaleeh baṭnu. (539)

min kutuṛ xuṭṭabha, baaṛit. (179)
min naṣaħ gaahil ʕadaah. (426)
min ʔaal ilħamdu lillaah šibiʕ. (24)
min ʔaddim issabt, yilʔa lħadd ʔuddaamu. (510)
min ʔall ʕaʔlu tiʕbit rigleeh. (540)
min ʔaṛṛ bzanbu ɣafaṛ aḷḷah luh. (25)
min raadak riidu, wmin ṭalab buʕdak ziidu. (152)
min sallim silaaħu ħuṛum ʔatlu. (153)
min saraħ badri rigiʕ badri. (380)
min sawaak binafsu ma ẓalamak. (427)
min šaaf balwit ɣeeru, haanit ʕaleeh balwitu. (447)
min šaaf ħaalu nšaɣal baalu. (227)
min ṭaʕam ibni balaħa, nizlit ħalawitha fbaṭni. (105)
min xadam innaas ṣaarit innaas xuddaamu. (448)
min xallif ma maat. (106)
min yaakul muluxiyya fʔabiib, yigiib libaṭnu ṭabiib. (511)
min yoom liyoom yiʔti llaah bilfaṛag ilʔariib. (26)
min ɣaab ʕannak aṣlu, dalaayil nisbitu fiʕlu. (198)
mirayt ilħubb ʕamya. (154)
misiiṛ ilħayy yitlaaʔa. (155)
misra tigri fiiha kull tirʕa ʕisra. (512)
miš kull maṛṛa tislam ilgaṛṛa. (690)
miš kull iṭṭeeṛ illi yittaakil laħmu. (598)
miʕza walaw ṭaarit. (599)
muluxiyya wʕeeš layyin, ya xaṛaabak ya mzayyin. (336)

-n-

naas yaklu lbalaħ, winaas yitrimu bnawaah. (621)
naʔaaya tisnid izziir. (691)
noom iẓẓaalim ʕibaada. (61)
nuṣṣ ilbalad ma yiʕgibni, wana aʕgib miin ? (449)

nuṣṣ ilʕama, wala lʕama kullu. (215)

-ʔ-

ʔaalu lgamal ṭiliʕ innaxla, ʔaalu aadi lgamal waadi nnaxla. (600)
ʔaalu liddiib ɦaysarraɦuuk filɣanam, ʔaam ʕayyaṭ. ʔaluulu
da šeeʔ tiɦibbu. ʔaal xaayif yikuun ilxabaṛ kidb. (601)
ʔaalu lilgaʕaan ilwaaɦid fi waaɦid bikaam ? ʔaal birɣiif. (228)
ʔaalu lilɦaṛaami iɦlif, ʔaal ga lfaṛag. (337)
ʔaalu ya guɦa eeh aɦsan ayyaamak? ʔaal lamma kunt baʕabbi
ttuṛaab fiṭṭaʔiyya. (649)
ʔaalu ya guɦa feen baladak, ʔaal illi mṛaati fiiha. (650)
ʔaalu ya guɦa mṛaat abuuk tiɦibbak, ʔaal hiyya itganninit? (651)
ʔaalu ya guɦa ʕidd moog ilbaɦṛ, ʔaal ilgayyaat aktaṛ min
iṛṛayɦaat. (652)
ʔaalu ya guɦa ʕidd ɣanamak, ʔaal waɦda nayma wwaɦda ʔayma. (653)
ʔaalu ya lli abuuk maat min ilguuʕ, ʔaal huwwa šaaf šeeʔ wala
kalš. (281)
ʔabl ma yiʔṭaʕ hina,yiwṣil hina. (27)
ʔadd innamla wtiʕmil ʕamla. (602)
ʔalb ilmuʔmin daliilu. (229)
ʔalbi ʕala waladi nfaṭaṛ, wiʔalb waladi ʕalayya ɦagaṛ. (107)
ʔallil minnadr wiwfi. (428)
ʔaššiš ʕala mayyitak tisxan. (313)
ʔird mwaali, wala ɣazaal šaarid. (603)
ʔullu fwiššu wala tɣiššu. (429)
ʔulna kida, ʔultu xṛugu min ilbalad. (450)
ʔuʕaad ilxazaana, wala gawazt innadaama. (180)

-r-

rigʕit riima lʕaditha lʔadiima. (654)
rikib ilxaliifa winfaḍḍ ilmuulid. (489)
rizʔ ilhubl ʕala lmaganiin. (85)

-ṛ-

ṛaaɦit innaas, wi fiḍil innisnaas. (451)
ṛabb hina, ṛabb hnaak. (28)
ṛabbak maʕa lmunkasiriin gaabir. (29)
ṛabbak ṛabb ilʕaṭa, yiddi lbard ʕala ʔadd ilɣaṭa. (86)
ṛabbak wiṣaɦbak, la tikdib ʕaleeh. (156)
ṛabbina mawguud fi kull ilwuguud. (30)
ṛiḍiina bilhamm wilhamm miš ṛaaḍi biina. (430)

-s-

saaʕa lʔalbak, wisaaʕa lṛabbak. (513).
sabaʕ ṣanaayiʕ wilbaxt ḍaayiʕ. (338)
sayyidu lqawmi xaadimuhum. (431)
saʕt ilbuṭuun, tituuh ilʕuʔuul. (639)
sikitnaalu daxal biɦmaaṛu. (432)
sikkit abu zeed kullaha masaalik. (655)
sitt wgaryiteen ʕala ʔaly beḍteen. (640)

-ṣ-

ṣaaɦib baleen kaddaab, wiṣaaɦib talaata mnaafiʔ. (314)

ṣaaħib ilħaʔʔ ʕeenu ʔawiyya. (62)
ṣaaħib ilmaal taʕbaan. (381)
ṣaam ṣaam, wi fiṭiṛ ʕala baṣaḷa. (641)
ṣabaaħ ilxeer ya gaaṛi, ʔaal inta fdaaṛak wana fdaaṛi. (122)
ṣanʕa bila ustaaz, yidrikha lfasaad. (315)
ṣanʕa filyadd amaan min ilfaʔṛ. (316)

-š-

šaabit liħaahum, wilʕaʔl lissa magaahum. (250)
šaħħaat wiʕeenu ɣaḷiiḍa. (339)
šaħħaat yikṛah šaħħaat, wiṣaaħib ilbeet yikṛah litneen. (340)
šaṛṭ ilmirafʔa lmuwafʔa. (157)
šayyilni wašayyilak. (433)
šaʕṛa min gild ilxanziir maksab. (282)

-t-

taħt ilbaraaʔiʕ simm naaʔiʕ. (434)
tannak waṛa lkaddaab, liħadd baab iddaaṛ. (63)
tibaat naaṛ tiṣbaħ ṛamaad, liha ṛabb ydabbaṛha . (31)
tiigi maʕa lʕuuṛ ṭabaat. (216)
tiigi tṣiidu yṣiidak. (435)
tikuun fiʔiidak, witiʔsam liɣeerak. (87)
timuut iṛṛaʔʔaaṣa wwiṣṭaha byilʕab. (341)
tiṛuuħ feen ya zaʕluuk been ilmuluuk. (283)
tiʕallim filmitballim yiṣbaħ naasi. (251)
tiʕṛaf fulaan? aywa. ʕaširtu? laʔ. yibʔa matiʕṛafuuš. (158)
tixaniʔni fzaffa, witṣaliħni fħaaṛa. (436)
toob ɣeerak mayxilš ʕaleek. (692)

tuut, ilkatkuut yaakul wiymuut. (514)

-ṭ-

ṭabbaax issimm biyduu?u. (642)
ṭiḷiʕ min ilmuulid bila ħummus. (490)
ṭuuba, tixaalli ṣṣabiyya karkuuba. (515)
ṭuulit ilʕumṛ tiballay il?amal. (43)

-u-

ugrit ilxayyaaṭ taħt ?iidu. (342)
umm laxṛaṣ tiʕṛaf biluɣa bnaha. (217)
uṛ?uṣ lil?ird fdawlitu. (463)
uṭruk bilaadak, tubluɣ muṛaadak. (473)

-w-

waaħid šaayil da?nu, wittaani taʕbaan leeh ? (541)
wagaʕ saaʕa wala kull saaʕa. (554)

-x-

xaalif tuʕṛaf. (452)

xadu gooz ilxaṛṣa tkallimit. (218)
xalli lʕasal figṛaaṛu, lamma tiigi asʕaaṛu. (382)
xaṭabuuha tʕazzizit, fatuuha tnaddimit. (181)
xeerin tiʕmil šaṛṛin tilʔa. (64)
xud ilmiliiħ wistariiħ. (383)
xud ilʔaṣiila, walaw kaanit ʕa lħaṣiiṛa. (199)
xud irrafiiʔ ʔabl iṭṭaṛiiʔ. (159)
xud lak min kull balad ṣaaħib, wala taxudlak min kull iqliim
ʕadu. (160)
xud min ittall yixtall. (384)
xud min izzaṛaayib, wala taaxud min ilʔaṛaayib. (108)
xud min ʕabdaḷḷa, wittikil ʕala ḷḷa. (555)
xudi šaayib yidallaʕik, wala taxdi ṣabi ylawwaʕik. (182)
xudu falkum min ʕiyalkum. (88)
xuduuhum fuʔaṛa, yiɣniikum aḷḷa. (183)
xunfisa šaafit bintaha ʕa lħeeṭ, ʔaalit di luliyya fxeeṭ. (109)

-y-

ya baxt min kaan innaʔiib xaalu. (110)
ya faṛaʕoon eeš faṛʕanak? ʔaal malʔitš ħadd yruddini. (464)
ya mṛabbi fɣeer ibnak, ya baani fɣeer milkak. (111)
ya šaari lxabaṛ bifluus, bukṛa ygiilak balaaš. (693)
ya waaxid ilʔird ʕala kutṛ maalu, bukṛa yṛuuħ ilmaal wiyifḍal
ilʔird ʕala ħaalu. (184)
yaama filħabs maẓaliim. (694)
yaama lħigg maṛbuṭlu gmaal. (491)
yaretni beeḍa wliyya ḍabb, waḷḷa lbayaaḍ ʕand irrigaal yitħabb. (185)
yiddi ḍḍaʕiif lamma yistaʕgib ilʔawi. (89)
yirzuʔ ilhaagiʕ winnaagiʕ winnaayim ʕala widnu. (90)
yiṣaḷḷi lfaṛḍ, wyinʔub ilʔarḍ. (65)
yiwḍaʕ sirru fʔaḍʕaf xalʔu. (32)

yiʕmil min ilgilla kaṛamilla, wi min mayyit ilfisiix šaṛbaat. (317)
yiʕmil min ilḥabba ʔubba. (622)

-z-

zaani mayʔaamin ʕala mṛaatu. (186)
zayy fuʔaṛa lyahuud, la dunya wala axra. (481)
zayy gidy ilmarkib, in ʕaamit ʔarʔiš, win ɣirʔit ʔarʔiš. (604)
zayy hẓaaṛ ilḥimiir, kullu ʕaḍḍ wṛafṣ. (605)
zayy ilgamal, illi yiḥritu ybaṭṭaṭu. (606)
zayy ilmalḥ maḥšuuṛ fi kull taʕaam. (643)
zayy ilmarakbiyya, mayiftikruuš ṛabbina illa fi waʔt ilɣaraʔ. (343)
zayy ilmizayyin, yiḍḥak ʕa llaʔṛaʕ biṭaʔṭaʔt ilmiʔaṣṣ. (344)
zayy ilʔaṛʕ yimidd baṛṛa. (623)
zayy ilʔunfid la yitḥiḍin wala yitbaas. (607)
zayy ilʔuṭaṭ, yiʔṛu min ɣeer ʕilm. (608)
zayy itturki lmarfuud, yiṣaḷḷi ʕala ma yistaxdim. (482)
zayy ilwizz ḥinniyya bila bizz. (609)
zayy issamak, in ṭiliʕ min ilmayya maat. (610)
zayy issamak yaakul baʕḍu. (611)
zayy kaṛabiig ilḥaakim, illi yfuutak aḥsan min illi yḥaṣṣaḷak. (465)
zayy salaam ilmawardi ʕala lfasaxaani. (345)
zayy šaḥḥaat itturk, gaʕaan wiyʔuul muš laazim. (483)
zayy ʕagaayiz ilfaṛaḥ, akl wnaʔwaṛa. (219)
zetna fidʔiʔna. (644)
zibla wiyʔaawiḥ ittayyaaṛ. (284)
ziyaadit ilxeer xereen. (66)

-ẓ-

ẓammaaṛ ilħayy mayiṭṛibš. (346)

-ʕ-

ʕala ma titkaħħal ilʕamša, ykuun issuuʔ xirib. (220)
ʕala ʔadd lħaafak, midd rigleek. (285)
ʕala wiššak yibaan, ya maddaay illibaan. (542)
ʕallimnaahum iššiħaata sabaʔuuna ʕa llibwaab. (347)
ʕalʔa tfuut wala ħadd ymuut. (44)
ʕandu bḏaaʕa winnaas gawaaʕa. (385)
ʕaṣfuuṛ filyadd aħsan min ʕašṛa ʕala ššagaṛ. (612)
ʕašaan ilward, yinsiʔi lʕulleeʔ. (624)
ʕaššimtini bilħalaʔ xaṛṛamt ana wdaani. (543)
ʕawiil bilaadu, ʕawiil bilaad innaas. (474)
ʕeeb ilwalad min ahlu. (252)
ʕeen filganna wʕeen finnaaṛ. (544)
ʕeen ilħuṛṛ mizaanu. (545)
ʕiiš filʕizz yoom, wala tʕiiš fizzull sana. (286)
ʕinda lʔimtiħaan yukṛamu lmaṛʔu aw yuhaan. (253)
ʕirʔ gamb widnuhum, mayħibbiš miṛaat ibnuhum. (187)
ʕŭmṛ iddamm ma yĭbʔa mayya. (112)
ʕumṛ ilmaal ilħalaal ma yḏiiʕ. (386)
ʕumṛ ilmaṛa ma tṛabbi ʕigl wyiħrit. (254)
ʕumṛ iššaʔi baʔi. (67)
ʕuud fi ħizma, yiʕmil eeh ? (695)

-ɣ-

ɣaab ilʔuṭṭ, ilʕab ya faar. (613)
ɣani maat garru lxabaṛ, faʔiir maat mafiiš xabaṛ. (287)

ɣassillu wiʕmillu ʕimma. ʔaal, ana mɣassil wiḍaamin ganna? (348)
ɣina nnafs huwwa lɣina lkaamil. (288)
ɣuṛaab ḍaman ɦiddaaya, ʔaal litneen ṭayyaṛiin. (614)
ɣuzz ilkira mayɦarbuuš. (484)

INDEX : METAPHORIC EXPRESSIONS

PROVERBIAL AND METAPHORIC EXPRESSIONS

aadi wišš iḍḍeef.

agr mnaawil.

akal lahmu.

akal wiššu.

aktaṛ min ilhamm ʕala l?alb.

baaṭu winnigma (aw - winnigm).

baḍitlu fil?afaṣ.

bala ?afya.

balaʕ rii?u.

baʕd xaṛaab maḷṭa.

beenhum ma ṣanaʕ ilhaddaad .

beetu maftuuh.

biddiraaʕ (or bilbaaʕ widdiraaʕ).

bilhabulli.

bilkoom.

bilʕaṛabi.

bi?alʕ iddirs.

binnabbuut (aw - biddiraaʕ).

bitaaʕ kullu.

biyaakul fi ?atta mahluula.

biyšimm ʕala ḍahṛ iidu.

biywallid ilbayla.

biyʕiiš ʕala lhawa.

bizzoofa.

biʕara? ilgibiin.

daayir ʕala hall šaʕṛu.

dafniinu sawa.

dahya msayyaha.

dammu t?iil.

dammu yuḷṭuš.
da?? ilhamm wnaxalu.
daxal bilɦangil wilmangil.
daxal fi zawarii?u.
ḍarab iddunya ṣaṛma.
ḍarab iddunya ṭabanga.
ḍaṛab madfaʕ.
ḍiɦik ʕala da?nu.
faatu nuṣṣ ʕumṛu.
farašit l (-u) lmilaaya.
faṛkit kaʕb.
faṣṣ malɦ wdaab.
fataɦlu ʕibbu.
fi ɦaalu.
filmišmiš.
ga fgamal.
ga na?bu ʕala šuuna.
gaab daaɣu (l?arḍ).
gaab ilxabaṛ min bizz ummu.
(gaay) iid (min) waṛa w?iid (min) ?uddaam.
garɦu ṭaṛi.
gass ilmaxaaḍa.
gawaaz naṣaaṛa.
hara wnakat (fi...).
huff ṭiḷiʕ innahaaṛ.
ɦablu ʕala ḍahṛu.
ɦalla whuwwa mayṛafitha.
ɦamaatu bitɦibbu.
ɦammaḍha (aw - ɦammaḍu).
ɦara?lu l?axḍaṛeen.
ɦasablu alf ɦsaab.
ɦaṭṭ fbaṭnu baṭṭiixa ṣeefi.
ɦaṭṭ hammu (fi...).
ɦaṭṭ ilhamm fittirbaas.
ɦaṭṭ ṛaasu filgiraab.
ɦaṭṭ ṣubaaʕu fišša?? (min,..).

ḥaṭṭaha (aw - gabha) fraʔabtu (aw - ʔabbitu).
ḥoṣaltu dayyaʔa.
ḥuṭṭ fiIxuṛg.
ḥuṭṭi kalamun.
ibn ḥaṛaam.
iddunya btiḍṛab witiʔlib.
iddunya waʔfa ʕala rigI.
iḥna bniʔṛa fsuuṛit ʕabas ?
iidak wilʔaṛḍ minnu.
iidi ʕala kitfak.
iidu maftuuḥa.
iidu maxṛuuma.
iidu ŋašfa.
iidu wriglu.
iidu xafiifa.
ila ḥaysu alqat.
ilbaab yifawwit gamal.
ilfaaṛ liʕib fiʕibbu.
illi nbaat fiih niṣbaḥ fiih.
ilxaaliʔ innaaṭi ʔ(...).
ilʕaatil ʕala lbaaṭil.
ilʕadad fillamuun.
inʔaṭaʕ sabḥu.
iṣṣabaaḥ ṛabaaḥ.
išṛab min ilbaḥṛ !
itḷaxbaṭ ɣazlu.
ittiʔiil waṛa.
kafa ʕala lxabaṛ maguuṛ.
kaffu maftuuḥ.
kasaṛ waṛaah ʔawwaaṛa.
kasaṛ ʕala manaxiiru baṣaḷa.
kassaṛ maʔadiifu.
katam iddamm ʕala lʔeeḥ.
kilma tgiibu wkilma twaddiih.
kull min habb wmin dabb.
kullu yiṭḷaʕ filɣasiil.

la hina wala hnaak.
la yħill wala yiṛbuṭ.
la yinfaʕ ṭabḷa wala ṭaaṛ.
lamma y?uul ṛayyaani ya figl.
lamuuna fbalad ?aṛfaana.
latt wʕagn.
laz?a byira.
libanitha zar?a.
lirrukab.
lisaanu maluuš tu??aala.
lisaanu ṭwiil.
ḷa?aṭ ilfuula.
maaši ʕala ?išr beeḍ.
maat fi gildu (min ilxoof -aw- min ilkusuuf)
madaxalš dunya.
mafilš sarriix ibn yomeen.
maħaddiš yiʕraf yi?allib waṛaah ṭiħiin.
malaykitu haffit.
malaykitu xafiifa.
maluuš tagza.
maluuš wišš .
maluuš (ʕaṛḍ wala) tana.
man?uuʕ filhamm.
maṛbaṭ ilfaṛas.
masaħlu guux.
masaʕʕaṛuuš.
masħuub min lisaanu.
matitballiš fi bu??u fuula.
matxuṛṛiš min iidu lmayya.
mayinbiliʕš.
mayinhiḍimš.
mayinzilš min iẓẓooṛ.
mayi?daṛš yi?uul tilt ittalaata kaam.
mayiswaaš malw widnu nxaala.
mayiʕṛafš issama min ilʕama.
mayuxṛugš min iidu (yiʕmil...).

mayya min taħt tibn.
maʕdinu kwayyis.
min nuʔṛa lduħdeeṛa.
min ṭaʔṭaʔ lissalaamu ʕaleekum.
miʔaṭṭaʕ issamaka wdelha.
misik ilʕaṣaaya min ilwisṭ.
miš gayibha lbaṛṛ.
miš min toobu.
miš min waʔmu.
mitʕallim ilkaʕb wilxanṣaṛ ~ yiʕṛaf ilkaʕb wilxanṣaṛ.
moot wi xaṛaab diyaaṛ.
naaʕim.
nafas fi ʔafaṣ.
nafxa kaddaaba.
namusiyyitu kuħli.
naššif irriiʔ.
ʔaal waaħid wisittiin.
ʔaaʕid yinišš.
ʔadd (---) wiʔduud.
ʔaliil iṭṭahy.
ʔaṭaʕ dabru.
ʔaṭaʕ ilħaliiba wiṛṛayba.
ʔaṭṭaʕ (fi) faṛwitu.
ʔaṭʕa bila waṣḷa.
ʔaʕad(lu) filxaṭṭ.
ʔuul ya baaṣiṭ.
rama ṭubtu.
rama waṛaa (h) ʔawwaaṛa (aw - ʔulla).
rigʕit ilmayya lmagariiha (been ...).
riiʔu byigri (ʕala...).
ṛaagil ʔadd ilʔool.
ṛaaħ balaaš.
ṛaaħ fi šaṛbit mayya.
ṛaaħ filhawa.
ṛaaħ ṛaas fi rigleen.
ṛoħeen fiʔẓaaza.

ṛooħu ṭwiila.
saaʔ ilhabaala ʕala ššayṭana.
sabʕ walla ḍabʕ.
sakṛit yanni.
sallimu daʔnu.
samak laban tamr hindi.
samn ʕala ʕasal.
sanatak beeḍa.
sarʔaah issikkiina.
ṣaafi ya laban.
šaarib min bizz ummu.
šaarib min kiʕaanu.
šaayil iddunya ʕala ṛaasu (aw - ʕala ʔaṛnu).
šaayil ʕabd ilʔaadir.
šamm nafasu.
šammaʕ ilfatla.
šatamni min ilbaab liṭṭaaʔ.
šaxxa fħammaam (aw ṛaaħ šaxxa fħmmaam).
šuṛṛaabit xuṛg.
šuɣl ilmiʕallim libnu.
tilif amalu.
tiṛušš ilmalħ mayinzilš.
tiʕidd ṣawabʕak (baʕd ma tsallim ʕaleeh).
ṭaaṛ min ilfaṛaħ.
ṭaayiħ ibn ṛaayiħ.
ṭabax iṭṭabxa.
ṭallaʕ fiih ilʔuṭaṭ ilfaṭṣaana (aw - ilfaṭṣa).
ṭaḷḷaʕ zaṛabiinu (ʕala...).
ṭawwil baalu (ʕala).
ṭawwil raʔabtu.
ṭiliʕ min ʕeenu (aw - min ʕineeh).
ṭiliʕ ʔafaah yiʔammaṛ ʕeeš.
ṭintu kwayyisa.
ṭooṛ aḷḷaah fi barsiimu.
ṭubul ṭablu wizumuṛ zamṛu.
ṭuẓẓ fišš.

waaxid (aw - ʕaamil) issikka ʔiyaasa.
(walad) kahṛaba.
wallaʕ.
warraah nuguum iḍḍuhṛ.
(warraalu) lʕeen ilɦamṛa.
wassamaaʔi waṭṭaariq.
widn min ṭiin wi widn min ʕagiin.
(wikalna lʕaša wišribna ššaay) wallazi minnu...
wiʔiʕ lišuštu.
wiššu yiʔṭaʕ ilxamiira min ilbeet.
wiššu yiʔṭaʕ irrizʔ.
xabaṛ abyaḍ.
xad biɦaʔʔu ɦalfa.
xadu fdooka.
xaduuh min iddaaṛ linnaaṛ.
xallaaha baṭn ɦmaaṛ.
xallaaha xall.
xarg beet.
xaṛag min iid.
xisir (aw - ʕidim) ilgild wiṣṣaʔaṭ.
xulʔu dayyaʔ.
ya mawlaaya kama xalaʔtini.
ya nahaaṛ abyaḍ.
yiddan fi maḷṭa.
yifhamha whiyya ṭayṛa.
yifɦat ilbiir biʔibra.
yilʕab bilbeeḍa wilʔadaɦ (aw wilɦagar).
yinfux fi ʔirba maʔṭuuʕa.
yisraʔ ilkuɦl min ilʕeen.
yitlaffaʕ bilsaanu aw mitlaffaʕ bilsaanu.
yiṭaḷḷaʕ filkirša ʕaḍm.
yiwaddiik ilbaɦṛ wiygiibak ʕaṭšaan.
yixalliih (aw - yisiibuh) yirinn.
yiʕṛaf ilkuft.
yoom ilɦukuuma bsana.
zanbu ʕala ganbu.

zaraʕ(u) zarʕ baṣaḷ.

zawwid iṭṭiin balla.

zayy illi ddaaya garṛaah min lisaanu.

zayy innaas.

zayy iššaʕṛa min ilʕagiin.

zayy izzift.

zift wʔaṭṛaan.

ẓiḷḷ(u) xafiif.

ẓuṛaaṭ fi ʔafaṣ.

ʕaamil abu ʕali.

ʕaamil faḷḷuuṭa.

ʕaḍma x̣išna.

ʕala baaba.

ʕala lbaḷaaṭ (aw - ʕala lbalaaṭa).

ʕala lħadiida.

ʕala ʔafa ɣeeru (aw - ʕala ʔafa fulaan).

ʕala rrii? (aw - ʕala rii? innoom).

ʕala singit ʕašaṛa.

ʕala sinn wṛumħ.

ʕamal ilbaħṛ ṭħiina.

ʕamal issabʕa wdimmitha.

ʕammaṛ iṭṭaaṣa.

ʕasal wiṭħiina.

ʕayzak fi kilma wṛadd ɣaṭaaha.

ʕeeni ʕeenak.

ʕeenu fi...

ʕirs ganb ṭhuuṛ.

ɣasal winašaṛ.

ɣasiil wimakwa.

ɣeeba bilweeba.

ɣiri? fi šibr mayya.

Publications of the
Center for Near Eastern and North African Studies
University of Michigan

EGYPTIAN ARABIC

AN INTRODUCTION TO EGYTPIAN ARABIC

By ERNEST T. ABDEL-MASSIH. Sixth Printing 1981. 405 pp.

A COMPREHENSIVE STUDY OF EGYPTIAN ARABIC, Volume I: Conversations, Cultural Texts, Sociolinguistic Notes.

By ERNEST T. ABDEL-MASSIH, A. FATHY BAHIG, EL-SAID BADAWI, and CAROLYN KILLEAN. 1976. (Second Revised Edition 1978). 454 pp.

A COMPREHENSIVE STUDY OF EGYPTIAN ARABIC, Volume II: Proverbs and Metaphoric Expressions.

By ERNEST T. ABDEL-MASSIH, EL-SAID BADAWI, ZAKI N. ABDEL-MALEK and ERNEST N. McCARUS. 1978 (Preliminary Edition). 396 pp.

A COMPREHENSIVE STUDY OF EGYPTIAN ARABIC, Volume III: A Reference Grammar of Egyptian Arabic.

By ERNEST T. ABDEL-MASSIH, ZAKI ABDEL-MALEK, EL-SAID BADAWI and ERNEST N. McCARUS. 1978 (Preliminary Edition). 337 pp.

A COMPREHENSIVE STUDY OF EGYPTIAN ARABIC, Volume IV: Lexicon. Part I: Egyptian Arabic - English; Part II: English - Egyptian Arabic

By ERNEST T. ABDEL-MASSIH, EL-SAID M. BADAWI, ZAKI N. ABDEL-MALEK and ERNEST N. McCARUS. 1979 (Preliminary Edition). 494 pp.

MOROCCAN ARABIC

AN INTRODUCTION TO MOROCCAN ARABIC

By ERNEST T. ABDEL-MASSIH. 1973. 438 pp.

ADVANCED MOROCCAN ARABIC

By ERNEST T. ABDEL-MASSIH. 1974. 244 pp.

PAN-ARABIC

A SAMPLE LEXICON OF PAN-ARABIC

By ERNEST T. ABDEL-MASSIH. 1976. (Second Printing 1980.) 157 pp.

BERBER (TAMAZIGHT)

A COURSE IN SPOKEN TAMAZIGHT: MIDDLE ATLAS BERBER

By ERNEST T. ABDEL-MASSIH. 1971. 456 pp.

A REFERENCE GRAMMAR OF TAMAZIGHT: MIDDLE ATLAS BERBER

By ERNEST T. ABDEL-MASSIH. 1971. 322 pp. plus introduction.

A COMPUTERIZED LEXICON OF TAMAZIGHT (BERBER DIALECT OF AYT SEGHROUCHEN)

By ERNEST T. ABDEL-MASSIH. 1971. 397 pp. plus introduction.

GENERAL NEAR EAST

REFORMED ADMINISTRATION IN LEBANON

By GEORGE GRASSMUCK and KAMAL SALIBI. 1964. 95 pp.

AFGHANISTAN: SOME NEW APPROACHES

Edited by GEORGE GRASSMUCK and LUDWIG W. ADAMEC with FRANCES IRWIN. 1969. 405 pp.

PRELIMINARY INDEX OF SHAH-NAMEH ILLUSTRATIONS

Compiled by JILL NORGREN and EDWARD DAVIS, with an Introduction by OLEG GRABAR. 1969. 477 pp.